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The Presbyterian Church.

From the Presbyterian.

LETTERS

TO PRESBYTERIANS, ON THE PRESENT CRISES IN THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

LETTER I.

Introductory remarks—Early Rupture in the Presbyterian Church.

CHRISTIAN BRETHREN,—In every community, whether ecclesiastical or civil, there are seasons of special excitement, and of deep interest, which cannot fail of engaging the attention of all who seek its welfare. In such seasons it is of the utmost importance that every member of the body be calm and impartial; and that every thing consistent with fidelity to truth and order, be done to avert the influence of prejudice and passion, and to promote the reign of brotherly love. Such a season, if I mistake not, now exists in that part of the religious community with which it is our privilege to be connected. Under this impression I venture to address you on a few topics which appear to me peculiarly important in the present state of our country and church. In doing this, I claim no right to assume the office of censor, or even on this occasion, of an instructer among you. But as your friend and brother; as one born and bred within the bosom of our beloved Church; and who has been permitted, however unworthily, to occupy a place in her ministry for more than forty years;—you will not wonder that I feel the deepest solicitude for her prosperity; and that I hope to be forgiven for pouring out the fulness of a heart which, unless it deceives me, desires nothing more unfeignedly than to see her walking in peace, and built up in truth, love and holiness unto salvation. Permit me then, to say, as one of old said, after listening to much discussion of a very diversified character, in a circle which he regarded as his superiors—"I also will show mine opinion."

Never, since I became capable of using a pen, have I taken one in hand with a deeper, and more awful sense of responsibility that at present. While I write, it is my fervent prayer that I may not be permitted to give, in any case, a wrong touch to the ark of God. And it is my earnest desire that every reader in entering on the perusal of what may be written, may devoutly lift up his heart to Him who has the residue of the Spirit, that it may make on no mind any other than a hallowed and useful impression.

I hardly need say, that, in contemplating the present state of our Church, there are some considerations which impress my own mind far more deeply than they can be expected to impress the minds of those who are much younger than myself, and who have not been placed in similar circumstances. My birth and early life were cast by Providence in a family, and in the midst of a population, which were deeply agitated by an old controversy, and eventual rupture, in the Presbyterian Church,—a rupture which, for seventeen years, divided and kept asunder a large body of Minister and churches who ought to have felt that they were one; and which, for a much longer time, operated as a worm at the root of their Christian affection. A brief sketch of the rise, progress and consummation of that deplorable rupture may not be wholly useless, especially to the younger part of those whom I address. It is always useful to "remember the days of old, and to consider the years of former generations." At any rate, if the sketch which I propose to give, should answer no other purpose, it will serve to show why I shrink, with a kind of instinctive horror, from every thing adapted to produce strife and division in our beloved church. I have heard so much under my paternal roof, and among the associates of my youth, of the mischiefs and miseries of the old schism, that I feel willing to sacrifice every thing but truth and duty, for the sake of avoiding a repetition of those melancholy scenes.

The first ministers and members of the Presbyterian Church in this country were chiefly from *Scotland* and the north of *Ireland*. They were generally driven from their native shores by persecution, and sought in America that liberty to worship God according to the dictates of conscience which they had been denied at home. They settled, principally, in *Pennsylvania, West Jersey, Delaware and Maryland*, because in those colonies alone were they permitted to enjoy the exercise of their religious rights and privileges. The Puritan settlers of *New England* gave them no encouragement to sit down within the limits of their charters, because, although they agreed with them entirely in *doctrine*, they differed from them very materially in respect to the government and discipline of the church, and were not willing that their Independent system should be disturbed by the near neighborhood of Presbyterian Churches. The Episcopalians in *Virginia* and *New York*, were still more indisposed to extend to prosecuted Presbyterians the rites of Christian hospitality. But in *Pennsylvania, West Jersey* and *Delaware*, the predominant influence was that of the *Quakers*, who opened their arms freely to all denominations to settle among them; and in *Maryland* the adherents to the Romish Church, who were the first settlers, from a principle of policy, so far deviated from their wonted habit, as to adopt the same indulgent system. This circumstance may be considered as the main reason why the first Presbyterian Churches organized in any of the American Colonies, now forming the United States, were almost all found in the colonies before mentioned.

The pious founders of these churches were warmly attached to the Westminster Confession of Faith, and to the Presbyterian form of ecclesiastical government. To these they had been accustomed from their youth, and deemed them important to the edification of the body of Christ. On these principles they associated; and to sustain this scriptural system, they virtually pledged themselves to one another and to the church of God. They began to form congregations on this plan toward the close of the seventeenth century; and in the year 1704, they seem to have constituted their first judicatory, under the name of the "Presbytery of Philadelphia."

Very soon after these primary organziations, some who had been bred Congregationalists in *South Britain*, or in *New-England* acceded to the new body, and consented to bear the name and act under the order and discipline of Presbyterians. At this early period, the venerable men who founded the Presbyterian Church, though strongly attached, as before stated, to a particular system of faith and order, which it was well understood they wished faithfully to maintain;—had not formally and publicly adopted any particular Confession of Faith, or ecclesiastical constitution. They acted under a plan rather understood than officially ratified; but which, in the beginning, they seem to have carried into execution with much fraternal harmony. In a few years, however, a degree of discord began to appear. Those who had been bred Presbyterians were desirous of carrying into effect the system to which they had been accustomed in all its extent and strictness; while those who had been educated in Congregational principles and habits, though willing to bear the name of Presbyterians, yet wished for many abatements and modifications of Presbyterianism, and were found frequently encroaching on the order of that form of ecclesiastical government. It is due to candour to say, that the congregational part of the ministers, and those who sided with them, appear to have been more ardent in their piety than the strict Presbyterians. At any rate, it is undoubtedly a fact, that they urged in the judicatories of the church, with peculiar zeal, their wishes, that great care should be exercised respecting the personal piety of candidates for the holy ministry; and that a close examination on experimental religion should always make a part of trials for license and ordination. The strict Presbyterians, on the one hand, were zealous for the *Westminster* Confession of Faith, Catechism, Directory, Presbyterial order, and Academical learning, in the preachers of the Gospel; while they appear to have disliked the close examination contended for in regard to personal piety; or, at least, to have disapproved the *method* in which the examinations were conducted, as being different from any thing to which they had been accustomed in their native country. On the other hand, the brethren congregationally inclined, provided they were satisfied on the score of personal piety, did not set so high a value on human learning, or require so much of it as indispensable in candidates for the holy ministry, as their opponents contended for; but were too ready to make indulgent exceptions, and to give dispensations as to this point and even in violation of rules to which they had virtually assented. And in some instances, they proceeded, with indecent haste and in defiance of order, to license and ordain candidates whose want of suitable qualification gave great offence to the more regular part of their brethren.

In 1716, the number of ministers had increased so far, chiefly by emigrations from *Europe*, that they distributed themselves into four Presbyteries, bearing the names of *Philadelphia, New-Castle, Snow-Hill*, and *Long Island*, and erected a Synod under the name of the "Synod of *Philadelphia*." About this time, or a little before, a considerable number of ministers who had been educated congregationalists entered our church, more particularly several in *East Jersey*, and on *Long Island*. This, in a little while, gave rise to strife and difficulty. Discrepant views and feelings began to a greater extent than before to appear. The great importance and even indispensable necessity of having some known and publicly acknowledged standards of faith and order became manifest. For although all professed to believe in the *Bible*, yet they found that good men interpreted the Bible very differently. It became evident, therefore, by painful experience, that some explicit test, some explanatory statement, by the application of which they might ascertain in what manner candidates for license and ordination *understood the Bible*, was indispensable. The attainment of this object was the result of several years discussion and conflict. The Congregational part of the minters generally, opposed with warmth the adoption of a Confession of Faith, both from the pulpit and the press. The venerable President *Dickinson*, of *Elizabeth-Town*, took the lead in this opposition, and was an able writer on the subject. The measure, however, was ultimately carried. In 1729, the Synod passed what was called the "adopting Act." This Act consisted of a public authoritative adoption of the *Westminster* Confession of Faith, and Catechisms, as the Confession of Faith of the Church; and made it necessary, that, not only every candidate, but also every actual minister in the Church, should be obliged, by subscription or otherwise in the presence of the Presbytery, to acknowledge these formularies respectively as the confession of their faith. This Act, though, as before observed, it did not pass without much opposition, appears to have been adopted by a large majority, and was, at length, peaceably acquiesced in by all.

In 1734, an overture was brought into Synod, concerning the trials of candidates for the ministry; directing that "all candidates for the ministry be examined diligently as to their experience of a work of sanctifying grace on their hearts; and that none be admitted who are not, in a judgment of charity, serious Christians." This overture was adopted unanimously; and thus the congregational party were gratified in one of their favourite and very laudable objects. In 1738, the Synod, finding that, in some of the Presbyteries, in which the brethren who were inclined to congaegational laxness formed a majority, there was a disposition to license almost any young man who offered himself, however great a novice he might be, and however defective in literary acquirements, provided he appeared pious, thought it their duty to pass an Act, directing that "young men be first examined respecting their literature, by a commission of Synod, and obtain a testimony of their approbation, before they can be taken on trial by any Presbytery." This act, however, though regularly adopted by the Synod, was not duly regarded by all the Presbyteries; and especially in one signal instance, adapted by its circumstances to excite general attention and deep interest, was openly set at defiance and disobeyed, by those ministers who had distinguished themselves by opposing strict Presbyterial order. Every thing of this kind served, of course, to exasperate feelings previously excited, and to lay a train of combustible materials, ready to be kindled into a flame, whenever an occasion occurred. The ministers and their respective adherents were now arranged into two parties. The friends of Presbyterian order, a learned ministry, and strict adherence to the Confession of Faith, were, styled *Old side-men*, or *Old-lights*: while the others were denominated *New-Side-men*, or *New-lights*. These parties, in the progress of collision, became more excited and ardent. Prejudices were indulged. Mutual misrepresentations took place. And they at length reached a stage of mutual suspicion and animosity which almost, and in many cases, absolutely, precluded all intercourse as Christian brethren.

While things were in this unhappy state, Mr. *Whitefield*, in 1739, paid his second visit to *America*. The extensive and glorious revival of religion which took place under his ministry, and that of his clerical advocates and adherents, is well known. The cordial and active friends of this revival generally coincided with that portion of the Presbyterian Church which was most friendly to ardent piety, and least zealous for Presbyterial order, Confessions of Faith and literary qualifications in the ministry. While the strict Presbyterian party, perceiving some really censurable irregularities among some of the active friends and promoters of the revival, were too ready to pronounce the whole a delusion. This brought on the crisis. Animosities which had long been burning in secret, now bust into a flame. *Old-side-men*, under the influence of prejudice, regarded their opponents as a body of extravagant and ignorant enthusiasts: while the *New-side*, under an equally strong prejudice, regarded *Old-side-men* as a set of pharisaical formalists. Undue warmth of feeling and speech, and improper inferences were admitted on both sides. One act of violence led to another, until, at length, in the year 1741, the highest judicatory of the church was rent asunder; and the Synod of *New York*, composed of *New side-men*, was set up in a sort of opposition to that of *Philadelphia*. In this controversy, some excellent and judicious ministers, believing both sides to be in the wrong, could not fully agree with either. These took no part in the controversy, as such; were sometimes claimed by both parties; and formed that connexion as to Presbytery and Synod which was most convenient on account of their local circumstances. And even some of those who were ranked by themselves, as well as by others, with one or the other of the parties respectively, disapproved of much that they saw in both. This will not appear strange to those who are acquainted with the human heart, or who have witnessed analogous scenes in later times.

In this controversy there were, undoubtedly, faults on both sides. This, indeed, not only moderate men, as was just stated, saw at the time, but even some of the most excited and fervent actors of each party in the humiliating scene, were candid enough, after union was restored, to acknowledge, and on account of it severely to censure themselves. The *Old side* were wrong in opposing the revival of religion under the ministry of *Whitefield* and his friends; and in contending as they did at first, against examinations on vital piety:—while the *New-side* were as plainly wrong in frequently violating that ecclesiastical order which they had stipulated to observe; in undervaluing literary qualifications for the holy ministry; and in giving countenance, for a time, to some real extravagancies and disorders which attended the revival of religion. That the *New-side* men were sensible of having carried to an extreme their comparative disregard of literary qualifications, and of mature theological study, was made evident by their strenuous and successful efforts, a few years after they became organized as a party, to retrace their steps, and to establish the college of *New Jersey*.

There errors were afterwards seen and lamented. Both parties gradually cooled. Both became sensible that they had acted rashly and uncharitably. Both felt the inconvenience, as well as the sin, of division. Congregations had been rent in pieces. Two houses of worship, and two ministers, were established in places where there was not adequate support for one. The members of one Synod were excluded from the pulpits of the other; and this was the case even when individuals cordially respected each other, and were desirous of a fraternal interchange of ministerial services. Still, although both parties soon became heartily sick of the division, the Synods remained divided for seventeen years. The first overture towards a union appears to have been made by the Synod of *New York*, in the year 1749. But nine years were spent in negociation. At length mutual concessions were made; the articles of union in detail were agreed upon; and the Synods were happily united, under the title of "the Synod of *New York* and *Philadelphia*," in the year 1758.

Although this breach was healed eleven years before my birth; yet, in my youth, I heard so much of its melancholy scenes, and witnessed so many of its mournful effects, that I hardly need say, my recollections of it are deeply painful, and that I consider it as one of the most solemnly admonitory portions of the history of our Church. From a veneral Parent, who acted his part with other ministers in the distressing struggle; and from a number of his clerical friends, with whom I had in early life, a sort of filial acquaintance, I learned so much of the miseries and mischiefs of the whole scene; of the wounds which were inflicted on private feeling, above all, of the deeper wounds inflicted on the cause of religion; and of the deplorable degree in which the hands of ministers, and the interests of many churches were weakened by strife and schism;—that you cannot wonder that all the associations in my mind with that history are peculiarly painful; and that it is impossible for me to witness ecclesiastical animosity and alienation, and to hear suggestions of another rupture in our beloved Church, without much more intense anguish of spirit than seems to be endured by many younger men who make or hear the suggestion. I shall not attempt to institute a comparison between the sources of the spirit of the old animosities which I have described, and some which we have witnessed in our own day. This will be left to the mind of each reader for himself. Suffice it to say, that if we refuse to profit by the experience of our Fathers, we may be said to spurn some of the choicest lessons which the word and the providence of God furnish for our instruction.

In contemplating, then, the present state of the Presbyterian Church, in comparison with its former conflicts and trials, the following questions very naturally present themselves to the considerate mind. Do the *great mass* of the ministers and members of our Church differ *more* among themselves at this hour, than did those who directed her affairs ninety years ago, at the date of the unhappy rupture which has been described? Did not the good men, on both sides, who acted in that schism, and produced at, deeply lament, afterwards, what had occurred, and severely reflect on themselves for the spirit and conduct in which they had indulged? Did not the same men, after seventeen years, actually come together again, with mutual concessions, and with many lamentations over their animosities and rupture? Is there the least reason to believe that the members of either party really entertained different opinions on any important points when they affected a union in 1758, from those which they entertained at the date of their schism in 1741? In other words, was there any more propriety, on principle, in their being united in 1758, than there was in their remaining united in 1741? Is there not reason to believe that the strife and division which so long agitated the Church, resulted, not merely in much trouble to pious individuals and churches; but in the dishonour of religion before the world; in hardening and driving farther from the kingdom of God, many a serious inquirer; and in the final destruction of hundreds of precious souls, alienated and confirmed in impiety by the controversies of Christians? Would it be wise, then, at the present day, to promote a second rupture, only to reap from it similar fruits; nay fruits of, perhaps, still more morbid malignity; and, after a few years of embittered strife, to come together again, as our fathers did, with mutual regrets and humiliation for having ever separated, and without one important object having been gained by the separation?

While I offer these queries for solemn consideration, you will do me great injustice, if you suppose me to entertain the opinion, that those who are not agreed upon the fundamental principles of evangelical truth and order, ought, nevertheless, to be united in church communion. "How can any walk together except they be agreed?" Though the Church is one; and though all who are united to the Head are "one body in Christ, and every one members one of another;"—yet there can be no valuable communion of saints without communion in the essentials of Christian truth. Of course, where differences among professing Christians relate to fundamentals, they cannot "walk together." To attempt it would be solemn mockery. The great question is, at what point of difference ought they to separate? That *some* differences in the mode of explaining truth, must be tolerated, and even expected, among those who bear the same denomination and commune at the same sacramental table, is too manifest to require proof. If this were not the case, no ten men in the Christian world could unite in the same ecclesiastical body. Or rather, as no two men on earth perfectly agree in all their habits of thinking on all subjects, and even on all theological subjects, it is plain, if no diversity of sentiment be admissible, that there must be as many different ecclesiastical communions as there are men.

Some differences of opinion, then, among those in the same communion must necessarily be allowed. How far they may be safely indulged, is the great question. In solving this question, there are, doubtless, extremes on each side which ought carefully to be avoided. The true course, if we can find it, is between these extremes. If there be individual ministers and members in the Presbyterian Church, who depart so widely from its professed faith and order, that they ought never to have entered it; and even having entered it, cannot, consistently with good faith, remain in it for a single day—which I neither affirm nor deny—but of which some assuredly entertain the painful apprehension—I certainly plead for no latitude which would either justify their original reception, or encourage their continuance in our body. But admitting that there are such ministers in our communion—which I pretend not to decide—that their number is considerable, I have never seen reason to believe; and that a very large majority—nay nineteen-twentieths of the whole number of our ministers, are sufficiently near to the Scriptures and to each other, in respect to all the essentials of truth, to be comfortably united in Christian fellowship and co-operation, I cannot allow myself to doubt. Surely, if this be the case, for such brethren to "part asunder," and form seperate denominations, would be unnecessarily, nay criminally, to "rend the body of Christ." What would, probably, be the character and the consequences of such a rupture? If a single definite line between existing parties could be drawn, and a separation amicably effected, perhaps we might say, the sooner it is done the better. A quiet separation would certainly be better than a mere nominal union with protracted strife. But such a single definite line could not be drawn, or if it could, would not suffice. Our body would be sundered into at least four or five parties. *Synods* would be divided into several parts. *Presbyteries* would be rent in pieces. *Congregations* would be found, in a multitude of cases, to be made up of members of different sentiments, and, of course, be severed into two or three sections, neither of which would be able to sustain the regular ministrations of the Gospel. Controversies also without end respecting church property, would probably be engendered; unhallowed passions would be excited, friends would be separated; families be painfully divided; the Saviour "would be crucified afresh, and put to an open shame" among his professed disciples; and Zion would lie bleeding and dishonoured in the sight of an unbelieving world:—and all this for what? Only to remain apart for a little while; to make work for bitter repentance; to patch up an ignoble peace, to come together again as before, without removing a single real evil, or attaining a single real advantage: and after having driven off hundreds, it may be thousands of souls into hardened impiety and perdition. For that two or more such bodies as could be formed out of the mass of the Presbyterian Church at the present day; out of such men as were *unanimous* in adopting such a "Narrative of the state of Religion," and such a "Pastoral Letter," as were sent forth by the last General Assembly—could long consent to remain separate, in this day of noble catholic enterprise, is altogether incredible.

My voice, then, is NOT FOR DIVISION, but FOR PEACE AND CONTINUED UNION. It is for softening asperities, for reconciling differences; for "putting away all bitterness, and wrath, and evil speaking;" for following, with ceaseless diligence, "those things which make for peace;"—in a word, for labouring to turn away our own minds, and the minds of others from all non-essential points of difference, and striving with one accord to promote a spirit of brotherly love, and of hearty co-operation in the great practical work of converting the world to the knowledge and love of the Saviour. Let us take this course; let us put away our philosophical refinements and subtleties; let us come back to that mode of proaching which accords with the plainness and simplicity of the Scriptural model; let us lay aside speculation, and endeavour to be absorbed ourselves, and to engage others, in the grand enterprise of spreading the knowledge of that "Gospel which is the power of God unto salvation to every one that believeth." Let us do this, and all will be well. Our beloved church will soon be more united than ever; and will by the blessing of God, be prepared to go forward with greatly augmented degrees of harmony, zeal and love, in the great work of the conversion of the world.

But in order to our pursuing this course with comfort, and especially with any hope of success, a few corrections of our present procedure will be indispensably necessary. If we pertinaciously refuse to admit corrections as to the points contemplated, we shall undoubtedly be broken in pieces. These points it will be my endeavour to exhibit in the following papers, without reserve, and in a spirit of cordial reconciliation. I have no wish to denounce or criminate. My aim, as I stated, is peace:—and as nothing but truth can, ultimately, promote genuine peace—my desire is to "speak the truth in love." I write under the impression that my race is almost run; that I can have no real interest but in the harmony, purity, and edification of the Church: and that what I write, as well as the spirit with which it is read, will soon pass in review before that tribunal where every disguise will be stripped off, and "all things will appear naked and open to the eyes of Him with whom we have to do."

SAMUEL MILLER.

Princeton, January 1st, 1833.

From the Vermont Chronicle.

"Awake thou that Sleepest."

A correspondent has sent us a few words of admonition to those who sleep during public worship,—especially such of them as are professors of religion. We would insert his remarks, but we confess our views on this subject differ from those of some other people. We think few, if any, would sleep during a sermon, were not the *minister* in fault. If he does not preach the gospel so as, extraordinaries excepted, to keep people awake, he certainly does not preach it in its power. It must be that he covers up its mighty meaning, and hides from his audience, their deep interest in it. We advise all ministers, whenever they find the habit of sleeping prevailing in their congregations, either to take dismissions forthwith, or to make such alterations in their matter, or both, as will effectually break up the habit.

This subject brings to mind the account which an aged friend gave us, of his hearing George Whitefield for the first time. He was a member of college at Princeton. Hearing that Whitefield was to preach, he attended, anxious to satisfy himself whether the preacher really deserved all the celebrity he had acquired. The day was rainy, and the audience was small; and the preacher, accustomed to address thousands at once, did not feel his powers called forth as at other times. After hearing about one-third of the sermon, our friend said to himself, "The man is not so great a wonder after all—quite common place and superficial—nothing but show and not a great deal of that;" and looking round upon the audience he saw that they appeared about as uninterested as usual, and that old father ———, who sat directly in front of the pulpit, and who always went to sleep after hearing the text and plan of the sermon, was enjoying a nap as usual. About this time, Whitefield stopped. His face went rapidly through many changes, till it looked more like a rising thunder cloud than any thing else; and beginning very deliberately, he said.

"If I had come to speak to you in my own name, you might rest your elbows on your knees, and your heads upon your hands, and sleep; and once in a while look up and say what does the babbler talk of? But I have not come to you in my own name. No; I have come to you in the name of the Lord God of hosts, and"——here he brought down his hand and foot at once, so as to make the whole house ring again—"and I must and will be heard." Every one in the house started, and old father ——— among the rest. "Aye aye," continued the preacher, looking directly at him: "I have waked you up, have I? I meant to do it. I have not come here to preach to stocks and stones. I have come to you in the name of the Lord God of hosts, and I must, and I will, have an audience." And from that time, said our informant, "he went on in a different style, and carried us just where he pleased."

It would be arrant folly in common men to attempt to imitate Whitefild; but we wish the people of sleeping congregations would make all men feel as Whitefield felt. The influence of this feeling in the preacher would seldom fail to wake up the sleepers. Every man that sleeps during worship, bears the strongest testimony in his power, that to him, the labors of his minister

are useless; and every such nap should be considered as a vote, that the minister should either mend or leave the place. No professions of attachment at other times should be allowed to balance this testimony; for it is as certain as any thing can be, that no man receives benefit from sermons preached while he is asleep.

Christian Conversation.

The influence of Christians will continue to be cramped so long as they encourage the exclusion of religious topics from their common intercourse. Until religion becomes the frame of every day, Christians must not expect to exert an every-day influence for good. Yet it is constantly observed, that serious, spiritual conversation is scarcely ever heard, even in companies composed exclusively of disciples. Fellow members of the same church may visit each other familiarly, and spend hours together in the retirement of domestic life, and yet no sentiment escape their lips which would intimate that they had any personal experience of the blessings of piety. They will gossip enough about the congregation and the minister, the sermon and the society, but there will be no communion of sacred feelings—no delightful dwelling on the power of truth—no communication of growing views of the character of Christ, the work of redemption, and the witnessing of the Spirit to their interest in it. How common is it even in sickness and affliction for a Christian visiter either carefully to avoid all reference to the cause of distress, or to produce all topics of consolation but those which piety offers. How is the mention of all such topics avoided from the impression that they are too gloomy for a mind already in sorrow, and this, too, when both parties are professedly pious!

Even ministers of the gospel sometimes seem to welcome the company of Christians as a relief from the official obligation of talking religiously. We appeal to them to say how often they find subjects of mutual communication in experimental religion; whether points of theology, or more frequently the mere ecclesiastical gossip of the day, are not the most engrossing themes? What testimony would a journal of the conversations of ministers at funerals present on this head?

We do not wish to persuade men to affect piety, and to talk on serious subjects as a mere duty.—Where practical religion fills the heart, it will, like all other deep emotions, seek for opportunity of utterance; and if no kindred bosom is found to welcome such communion, it will pour out its feelings alone before God. And men, by setting themselves to making excuses for this anomaly in their conduct, show that they have not a right appreciation of the matter. Serious conversation is an evidence of religion, just as the conversation of the merchant and the politician will testify to the ruling thoughts of their minds. *They* do not talk by rule and measure; they do not keep mute on those subjects through fear of appearing singular or of giving offence. It is expected that every man will show his vocation in his talk, and the Christian is the only man who among his associates shows any shame of his profession.

The duty of personal appeals to the impenitent has of late been much insisted on. This is, indeed, an important means of doing good to that class of men; but the Christian owes duties also to those who belong with him to the household of faith. And in performing this service, he should have no reason for the excuse that is so common in the other case, that it is embarrassing to introduce such topics. A follower of Christ diffident about speaking to another follower, of their own Lord! We never heard of a parallel instance in the history of Mohammedism, or any Pagan sect. It is contrary to all the principles of human conduct; to all the laws and habits of our minds. —*S. S. Journal.*

A Minister's Duty.

A minister is to be *in season, and out of season*; and, therefore, every where a Minister. He will not employ himself in writing secular histories: he will not busy himself in prosecuting mathematical inquiries. He will labour directly in his high calling; and indirectly, in a vast variety of ways, as he may be enabled: and God may bless that word in private, which may have been long heard in public in vain.

There is such a thing in the religious world as a cold, carnal wisdom: every thing must be nicely weighed in the scales: every thing must be exactly measured by the rule. I question if this is not worse, in its consequences, than the enthusiasm which it opposes.

I have been cured of expecting the Holy Spirit's influence without due preparation on our part, by observing how men preach who take up that error. I have heard such men talk nonsense by the hour.

We must combine Luther with St. Paul—"*Bene orasse est bene studuisse*" must be united with St. Paul's *Meditate upon these things: give thyself wholly to them, that thy profiting may appear to all.* One errs who says, "I will preach a reputable sermon:" and another errs who says, "I will leave all to the assistance of the Holy Spirit," while he has neglected a diligent preparation.—*Cecil.*

My Minister.—As I have often said before, my minister was a humble man. He was a man low in his own eyes—"less than the least of saints." Many evidences of this Christian trait of character were often developing themselves. A few weeks before he died, while sitting on a council for the organization of a church, the candidates having been examined and retired, the moderater inquired of each member of the council, whether he was satisfied with the evidences of experimental piety exhibited by the candidates. When the question came to my minister, he raised his head which had been reclined in deep reflection, and replied with affecting solemnity, "I think it more probable that they will go to heaven than that I shall." During the whole process, he had evidently been applying to himself the questions, and test of Christian character, which were brought forward in the course of the examination. The truth is, he had an overwhelming view of human guilt, and of his own as a member of the human family; for his standard of Christian character, was unusually elevated.

Such an instance of deep humility is rarely seen. It reminds us of the necessity of always being humbled at the feet of Jesus, and imitating his example who was meek and lowly in heart.—*Sabbath School Instructor.*

Be Kindly Affectionate.—Monicha, Austin's mother, had a very ill husband, of a very cross and perverse disposition. A heathen woman who lived near her, asked her, "How comes it to pass that you and your husband live so well together? We know your husband is of a very cross and perverse disposition, yet we see nothing but a great deal of sweetness and love between you; it is not so with us, we cannot do so." Monicha answered, "it may be when your husband is untoward and perverse, you are perverse again, and give him cross answers; but the christian religion teaches me otherwise. When my husband comes home, and is in a passion, the Christian religion teaches me to be as loving, dutiful and amiable to him as I can. So I have gained the heart of my husband."

African Colonization.

Letters on the Colonization Society.—By M. Carey, of Philadelphia.

LETTER II.

Early plans of Colonization.—Mr. Jefferson's and Mr. Thornton's.—Resolve of the Legislature of Virginia.—Inaffectual Negotiations.—Formation of the Colonization Society.—Paul Cuffee

As early as the year 1777, Mr. Jefferson proposed to the legislature of Virginia, to be incorporated in the revised code of that State, a plan for colonizing the free coloured population of the United States. The particulars I have not been able to obtain. There is reason to believe, that he proposed the settlement in some of the western vacant lands. Be that as it may, the project proved an abortion, owing partly to the detractions and difficulties of the war, and partly to the novelty and magnitude of the undertaking. How much to be deplored the result! Had it succeeded, what a source of danger and disaster would have been dried up for ever!

In the year 1787, Dr. Thornton of Washington, formed a project for establishing a colony of that population on the western coast of Africa and published an address to those residing in Massachusetts and Rhode Island, inviting them to accompany him. A sufficient number of them agreed to go, and were prepared for the expedition. But this project failed, in consequence of the want of funds. The public mind was not then prepared for affording pecuniary support. Previous to the year 1801, the legislature of Virginia, twice debated in secret session, the subject of colonizing the free people of colour, without coming to any decision. But in 1801, they passed a resolution, instructing Mr. Monroe, than governor of the state, to apply to the President of the United States and urge him to institute negotiations with some of the powers of Europe possessed of colonies on the coast of Africa, to grant an asylum, to which our emancipated negroes might be sent. Mr. Jefferson opened a negotiation with the Sierra Leone Company for the purpose, but without success. At that period, the colony was in a very depressed and decaying state, being under the command of a private company, who found its support extremely burdensome.—They did not choose to increase their difficulties by an increase of the population. It was soon afterwards surrendered to the British government. Mr. Jefferson subsequently applied to the government of Portugal, for an asylum in their African possessions, and equally failed. The project was then abandoned as hopeless.

In the session of the legislature of Virginia, in 1816, the subject was again brought forward, and the following resolution was adopted by a large majority.

"Whereas the General Assembly of Virginia have repeatedly sought to obtain an asylum, beyond the limits of the United States, for such persons of colour as had been, or might be emancipated, under the laws of this commonwealth; but have hitherto found all their efforts frustrated, either by the disturbed state of other nations, or domestic causes, equally unpropitious to their success:

"They now avail themselves of a period, when peace has healed the wounds of humanity, and the principal nations of Europe have concurred with the government of the United States, in abolishing the African Slave Trade, (a traffic which this Commonwealth, both before and since the revolution, zealously sought to exterminate,) to renew this effort, and do therefore,—

"*Resolve*, That the Executive be requested to correspond with the President of the United States for the purpose of obtaining a territory on the coast of Africa, or at some other place, not within any of the states or territorial governments of the United States to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated within this Commonwealth; and that the Senators and Representatives of this state, in the congress of the United States be requested to exert their best efforts to aid the President of the United States in the attainment of the above objects.

"*Provided*, That no contract or arrangement respecting such territory shall be obligatory on this Commonwealth, until ratified by the legislature."

Thus the scheme of colonization, which is now so violently denounced, in some of the papers in South Carolina, as a conspiracy against the rights and property of the slave holders, and forms a part of the means whereby the dangerous effervescence in that state has been excited, originated with the great leading slave state, which possesses more than a third of all the slaves in the five original slave states.

It appears that the idea of a Colonization Society, originated with the Rev. Robert Finley, of New Jersey, a man of great humanity and benevolence, who, in February, 1815, wrote a letter to a friend,* in which he deeply deplored the calamitous and degraded state of the free people of colour, and suggested the plan of forming a colony on the coast of Africa, for their reception, as a means of improving their morals and manners, and rescuing them from the debasement under which they labour in this country. He counted largely on the advantages that such a colony would insure to Africa, by the introduction of civilization and christianity.

Full of these benevolent views, he repaired to Washington, in December, 1816, and with considerable efforts, assembled a meeting of citizens of influence and respectability, among whom were Bushrod Washington, Henry Clay, John Randolph, of Roanoke, Col. Mercer, Elias B. Caldwell, Francis S. Key, &c. &c., to whom the project of forming a Colonization Society was submitted. Bushrod Washington presided at the meeting. The subject was fully and eloquently discussed, among others by Mr. Clay and Mr. Randolph. The latter observed, that—

"If a place could be provided for their reception, and a mode of sending them hence, there were hundreds, nay thousands, who would, by manumitting their slaves, relieve themselves from the cares attendant on their possession."

At this meeting, a letter from Thomas Jefferson, dated January 21, 1811, was read, in which he stated his abortive negotiations with the Sierra Leone company, and with the Portuguese government. The following extracts are taken from this letter:

"You have asked my opinion on the proposition of Ann Mifflin, to take measures for procuring on the coast of Africa, an establishment, to which the people of colour of these United States might, from time to time, be colonized, under the auspices of different governments. *Having long ago made up my mind on this subject, I have no hesitation in saying, that I have ever thought that the most desirable measure that could be adopted, for gradually drawing off this part of our population*—most advantageous for themselves as well as for us; going from a country possessing all the useful arts, they might be the means of transplanting them among the inhabitants of Africa; and would thus carry back to the country of their origin, the seeds of civilization; which might render their sojournment here a blessing, in the end, to that country. *Indeed, nothing is more to be wished, than that the United States, would, themselves, undertake to make such an establishment on the coast of Africa.*"

A society was formed; Bushrod Washington was appointed president, and Messrs. Crawford, Clay, Rutgers, Howard, Gen. Jackson, Rev. R. Finley, &c. vice presidents. An eloquent memorial to Congress was drawn up, which Mr. Randolph undertook to present to that body.

The first emigration of coloured people from the United States to Africa, was conducted by Paul Cuffee, an amiable, benevolent, and liberal coloured man, born at New Bedford, in 1759, of an African father and aboriginal mother. In the year 1815, he sailed from Boston, in a vessel of his own and took with him nine families, containing thirty-eight persons, of whom only eight paid their expenses. The whole expense of the remaining thirty, amounting to above three thousand dollars, was defrayed by the noble minded Paul Cuffee.—He landed them in Sierra Leone, where they were kindly received. Had he means, he might, in 1816, have taken 2000 from New England, as nearly the whole were willing to take passage with him.

"Paul Cuffee, by industry and enterprize, guided by an uncommon share of plain sense and practical wisdom, arose from poverty to opulence. He was largely concerned in navigation; and, in many voyages, particularly to Russia, England, Africa, the West Indies, and the Southern states, commanded his own vessel. A man of sterling integrity and active benevolence, of modest and dignified manners, he was known and honoured by persons of the first respectability, in England and the United States."

Philadelphia, April 10, 1832.

*Basking Ridge, Feb. 14th, 1815.

"The longer I live to see the wretchedness of men, the more I admire the virtue of those who devise, and with patience labour to execute, plans for the relief of the wretched. On this subject the state of the *free blacks* has very much occupied my mind. Their number increases greatly, and their wretchedness too, as appears to me. Every thing connected with their condition, including their colour, is against them: nor is there much prospect that their state can ever be greatly meliorated, while they shall continue among us. *Could not the rich and benevolent devise means to form a colony on some part of the coast of Africa, similar to the one at Sierra Leone, which might gradually induce many free blacks to go and settle, devising for them the means of getting there, and of protection and support till they were established?* Could they be sent back to Africa, a threefold benefit would arise. We should send to Africa, a population partly civilized and christianized for its benefit. And our blacks themselves, would be put in a better situation. Think much upon this subject, and then please to write me when you have leisure."—*Robert Finley.*

Roman Catholic Controversy.

[Correspondence continued from our last paper.]

From the Presbyterian.

Nov. 12th, 1832.

To the Rev. John Breckinridge.

Sir,—In your letter of the 7th inst. you have stated at length your ideas on the preliminaries of the controversy to which you had challenged the "Priests and Bishops" of the Catholic Church. I shall briefly notice in order all those parts of your letter that seem to require attention.

You begin by setting forth that I should issue a rejoinder to your letter. To this I reply that the challenge is *general*, covering the whole of the disputed ground, and consequently an acceptance of it requires that we should commence with the beginning. Secondly, you object to the manner of conducting it, (as indicated in rule 3d.) and hint that as I am "local," and you obliged to travel, this rule would give me decided advantage. Now so far as this rule restricts us to two columns and alternate communication, I hereby agree to withdraw it:—leaving you free on that subject. But with regard to your "present pursuits," I am surprised that you allude to them, since you know that they are precisely the same as when you published your challenge.

You say the 2d rule is unfair. This must be owing to your misapprehension of its meaning. I will submit another in its stead at the close of this letter, in which I trust you will find nothing "unfair."

Rule 4th, you have adopted with a provision to which I agree. Your second provision had reference to that part of the 3d rule which you objected to, and which I have agreed to withdraw.

The only difficulty that remains, has reference to the medium of communication with the public. I cannot consent to its being "the paper called the Presbyterian." If we *are to be judged* by the public, it must be by the public generally, and not by a sectarian fragment of the community—which is itself a party in the controversy. If I agreed to that provision what would be my situation? Why, I should have a Presbyterian antagonist, Presbyterian judges, and receive my license to publish in every case, at the hand of a Presbyterian Editor! This Sir, is asking too much: and is not in good keeping with that courage which prompted you to challenge "Priests and Bishops" to the discussion of these vital points, before the *public*.

Upon a review of your letter and my own, I find that we are agreed upon the preamble and the *first rule*, without amendment. Let the second be expressed as follows:

"Rule 2. The questions shall be confined to those points of doctrine and morals which are admitted by the parties, *or found* in the Symbols, Decress, Bulls, Catechisms, approved writers, Standards, and Confessions of Faith, of the churches to which the parties respectively belong. And such points shall in all cases be stated in the precise words or literal translation of the document from which they are extracted, and the reference given."

If you agree to this, and will adopt the natural, obvious, and impartial medium of a public newspaper —then am I ready to answer your challenge. If you prefer an oral discussion under the guidance of these rules, let it be in the presence of twelve enlightened gentlemen neither Catholics nor Presbyterians—and again I am ready. But I cannot consent to exhibit myself as a theological gladiator for the amusement of an idle, promiscuous, curious multitude.

This, Sir, is my last private communication on the subject. I shall await your decision on this letter. If you decline every thing I have proposed, then it strikes me, that consistency and candor will suggest to you the propriety of offering a public apology for your challenge, at least some explanation of the private circumstances which tempted you to *publish* it, and to wear laurels without the trouble of deserving them.

Yours, very respectfully,

Jno. Hughes.

Philadelphia, Dec. 3, 1832.

To the Rev. John Hughes.

Sir.—As I intimated to you in my last communication, I hope to be located in this city or New-York, for the chief part of the winter, and to enjoy sufficient rest to give you some attention. Having returned home on the evening of Nov. 29th, I now send my answer to your letter of Nov. the 12th.

If the cause you advocate is to be measured by the spirit of your reply, then it is still worse than I had even supposed it. The dignity and Christian decorum with which you professed yourself desirous of conducting the proposed controversy, have, I regret to say, strangely disappeared in the progress of our preliminary correspondence, giving place to severe invective, ungenerous taunts, and bad temper. If I patiently lend myself to these uses, the public will at least not think me *aspiring*; and the laurels which you imagine me so desirous of possessing, without having won, will scarcely be worth wearing. But indeed, Sir, you mistake me in supposing that I wish to *wear laurels*. I desire victory for the truth of God, and the crown for Him whose right it is to rule—and whose prerogative has been usurped by him "who, seated as God in the temple of God, exalteth himself above all that is called God."—As this will probably be my last communication to you in this way, it is perhaps my duty once more, explicitly to state the grounds on which we respectively stand in the matter now at issue between us.

Some two years since, (while a resident in Baltimore,) I was singled out without provocation, by one of your leading laymen, and required to write a reply to his strictures, on a Protestant work, with the alternative of appearing to an esteemed member of the church of which I was pastor, (who had been perplexed by his subtlety and was referred to me for a reply,) to be unable to defend our avowed faith. I chose to reply in writing, and at the close, called for a written rejoinder to a number of objections stated in the reply; and insisted on one from a *responsible* author—stating my readiness at the same time, in view of these "objections," to meet such a person on the whole field of controversy between Roman Catholics and Protestants. In the autumn of this year I published that letter—impelled to it in part by the frequent, and sometimes insolent attacks that were made upon the Protestant churches—and in part, by the very unwarrantable course pursued at the consecration of the house of worship in which you officiate. You professed to believe yourself (among others) challenged by me *originally* in this publication; and you take advantage of that assumption to fix the terms, according to which and which alone, the discussion must be conducted. I proposed to you the obvious and ordinary course, at once the most refined and best adapted to make permanent and wide impressions on the public mind—that you should reply to my letter in a connected form, from the press—promising to write again in answer when necessary. This you entirely and repeatedly declined, for reasons, whose weight an impartial community will not find it difficult to estimate. I offered you the option of a public oral discussion. From this also you retreat—and urge in their stead the use of the daily *political press* —and yet you object to the oral discussion on the ground that you "*cannot consent to exhibit yourself as a theological gladiator, for the amusement, of an idle, promiscuous, curious multitude!*" How you can see so much unsuitableness in one of these forms, and none in the other, I am at a loss to discover. In view of your unmoved determination to proceed in your own way, I proposed the pages of a weekly religious paper—and having no connexion with your papers, I did all I could, *offered one of ours*, expecting you to reciprocate the arrangement. I was led to this course the more by the conversation which you held with the Assistant Secretary in our office before my arrival, and by the communications which passed between us, on this subject. The paragraph therefore in which you resent my offer of "The Presbyterian," is truly surprising to me, being, as I recollect, wholly at variance with the spirit manifested by you, in our interview! Did you not then *entertain* the idea, that the religious periodical presses of our respective denominations, might be properly and effectually used, if they could be obtained, to carry on this investigation before the public? And yet now, when the idea is matured, you charge me with dishonourable proposals! Your proposition to meet me before twelve gentlemen is quite amusing; especially in view of your desire to use a daily paper on account of its *publicity*.

You say "*I am surprised that you allude to your present pursuits, since you know that they are precisely the same as when you published your challenge.*" Now, if when I published my letter I had proposed as my plan of controversy, *alternate pieces in a daily paper*, and then when challenged by you on that plan, and plead as a reason for declining it, my present pursuits though still the same, there whould have been reason in your remark; but the case is this, you know now if not before, that *my pursuits* prevent me from being long *local;* when therefore, you propose and insist on a plan not only *puerile*, but which you know I could not adopt, is it I, or you, who shrink from the manly meeting of the question?

Still more, your posture as to my published letter, gives you no exclusive right above me to decide on the method of discussion, it being only a transfer to another person, of a controversy which I did not originate. And still more, while my letter was in progress through the press, and (as I think,) that point which contained "the challenge," was not *yet* published, you did attack Protestant ministers in a daily paper of this city, in a most unwarrantable and injurious manner.

As to the rule substituted by you for rule 24, to which I had objected, I still decline it. It is both unusual and uncandid, to propose it in the form and terms which you use. I wish to be fair but free in my argument, and extend to you the same right. If we misinterpret, or misquote or bring bad authority, let it be shown in the discussion, it will injure only him who does it.

And now Sir, this is also *my last private* communition in this way. I have therefore to say in conclusion, if you will secure a weekly Roman Catholic paper, as I have the Protestant paper already named by me, I will agree to write and publish, simultaneously, in alternate weeks, with you, our respective pieces, until we have done; or if you can obtain the use, week after week, of some respectable paper devoted to religion and literature, which is neither Roman Catholic nor Presbyterian, I will promptly acquiesce. In the event of your accepting this last offer, I am prepared to have a personal interview with you to settle the remaining particulars of the arrangement it being understood that I still agree to your rules, as qualified by this and any previous letter. If however, you decline this, having declined the fair and scholar-like method of a connected answer from the press; having declined a public and oral dissussion; and having entrenched yourself in the columns of a daily political paper which can never afford room for a *full* discussion, is no fit place for *such* a discussion, and is a plan for any length of time, to your knowledge, incompatible with my "present pursuits," I shall feel called on in duty, as well as justified in right to publish this correspondence, and to begin a series of letters through the press to the public on the subjects which divide Protestants from Roman Catholics. When you demand an apology, you forget the age and the land in which we live. My "apology" for writing and publishing my letter, so far as not already given, shall with God's help be seen in a public vindication of divine truth, and of the rights of man against a system, which in my humble judgment, is at war with both.

I remain your obedient servant,

John Breckinridge.

[*Correspondence to be continued.*]

Males and Females.

It appears by the corrected schedule of the fifth census of the United States, just published, that in every section of the country, except New England, the free males outnumber the free females. The excess of free females over free males in New England is 24,638. Excess of free males in the middle States, 58,944; do. in the southern States, 10,596; do. in the western and south-western States, 118,027; do. in the districts and territories 3,979—making an excess of males over females (in the middle, southern, western, and south-western States, districts, and territories) of 196,176; and in the whole United States of 171,488. In New York the free males exceed the fair sex by 32,805, in Ohio by 31,068, in Pennsylvania by 20,548 and in Kentucky by 16,846. But in Massachusetts the females exceed the males by 14,314, in New Hampshire by 9,397, in Connecticut by 3,856, and in little Rhode Island by 3,431.—*Family Lyceum.*

Original Essays.

For the Western Luminary.

Politics and Religion.

It has been tauntingly remarked more than once, by some of the anti-christian part of our community, that it looks inconsistent for christians, who profess to think so little of this world, to take a part in our state, and national politics. It is sneeringly said, by the infidel, that christians have concerns of a more important nature to engage their attention, and that if these were properly attended to, they would have no time to devote to this subject. We would by no means attempt to deny, that in this day of christian philanthropy, and active benevolence, christians have not sufficient to occupy their time and attention without entering into the arena of intemperate political broils and party abuses. But I think it can be shown, that it is a christian's privilege, nay his imperious duty, in an independent republic like ours, where he has the right of using his private influence, and public suffrage, to have an eye to the administration of the government.

It matters not under what constitution, or system of laws a country may be placed, its happiness, and the perpetuity of its free institutions depend, in a great degree, on the virtue, and moral honesty of its rulers. If our highly favored country was ever to be so unfortunate as to suffer men of corrupt principles, and immoral character to get the reins of government in their hands, if we were to suffer the destinies of this great republic to be wielded by men who are not only opposed to the church of Christ, but to virtue, and morality, and even the plainest principles of justice, might we not expect to see the virtuous part of the community trampled on, the christian community oppressed, and the privileges of the church abridged? Have not the free citizens of the United States already suffered violence! Has not the peace of the christian church been disturbed?—Go to Georgia; look within the cells of her penitentiary, and see our unoffending christian brethren loaded with chains.—Can any reasonable individual with this picture before his eyes, still think that christians should not be in any way concerned in politics!

Good laws will never be a blessing to any country, unless good men administer them. Let us but for a moment recur to France. What did it avail that her laws were framed with all the skill, and wisdom of her profoundest legislators! When men of corrupt principles, lost to all feelings of morality, and even humanity itself, and desirous alone of promoting their own ambitious views came to administer them, we see the people groaning under the burden of their oppressions. Let infidelity and want of moral character prevail among our rulers, and we may soon expect to see the bloody scenes of the French revolution, with all its horrors, enacted before our eyes. It may be said, without a reference to either of the political parties that have for some time been agitating our country, that many of our candidates for public office, who came before the public and ask for their suffrage, are utterly deficient in moral character. High professions of patriotism are frequently made, and moral honesty is held up, and greatly lauded by many of our candidates for office, yet when they are elected to office, it might be supposed from the actions of many of them, that their former fair professions were not made to be acted out, but only to gull the credulous public. "When patriots grow too shrewd to be sincere, we ought to be too wise to trust them." But it may be asked, if there is not virtue enough aside from christian influence, in our country to preserve our government from corruption? Even for the sake of argument grant this assertion to be correct, *ergo*, christians should take no part in politics. We will by no means grant the inference to be a fair one. Would the infidel or opposer of christianity be willing for christians to make and administer laws for him? You would excite his anger by asking him the question. He would tell you no; and ask you, if you wished to see a union of church and state, to be priest ridden, and pay taxes for the support of religion. We now see the point, and will take him on his own ground. Since we see him to be unwilling to give up the reins of government into the hands of the christian, he certainly cannot be so unreasonable as to assume a power himself which he would not be willing to permit the other to have; grant this point, and the question is settled. But the infidel may avoid this conclusion by saying, that the government will not be so likely to suffer under his management, as under that of the other. Indeed, this is assuming high ground, but where are the arguments to support it! Will he point you to some instance in past history; where an enlightened christian community have exerted a deleterious influence in the affairs of government? Will he cite you to the opinion of some wise legislator who was impartial on this subject; or will he rather take for his text book some of the writings of Volney, Voltaire, Tom Paine, or some of their proselytes! Perchance he may call to your recollection the purifying influence the views of the infidel are calculated to have upon his character. These latter arguments may solace the mind of the infidel, but can never weigh aught with any other. Unfortunately the history of the French revolution, which has been alluded to above, overturns them all. There infidelity held full sway, the christian Sabbath was abolished, death was pronounced to be an eternal sleep, by a decree of the national council, the Bible was burnt, and christians were exterminated from the land. Who that has ever read of the dreadful events subsequent to this, has not turned from it with horror. There we see the hand of the son turned against the father, that of the mother against her offspring; the female forgetful of the delicacy of her sex turned a monster of depravity, while the streets of Paris ran blood, for days together, and the whole nation was clothed in mourning. It cannot be said by the enemies of christianity, that France at this time was not an enlightened nation; for she stood amongst the first in literature, and the arts. The judgments of the Almighty seem to have fallen on this unhappy country, *in order that* he might make it a standing monument of his wrath against those who pretend to govern themselves, regardless of his commandments. If the infidel requires a picture more strongly and deeply marked than this nation presented, in order that he may see the inadequacy of men to govern themselves without the aid of christianity, I hope he will never see it in our happy country.

W.

For the Western Luminary.

Study of the Bible by Ministers.

Mr. Editor:—Having often heard it objected to the Presbyterians, that they take unnecessary pains in educating their Ministers, and that the preparation required of a young man previously to his entering the ministry, was not authorized by the Bible; and believing their policy, in this particular, to be entirely correct, and proved by inference, as incontestably as any duty not enjoined by expressed command; I wish, through the medium of your valuable paper, to present some of the reasons why they pursue this course.

The first reason I would offer is, that no one understands the Bible intuitively; neither is it so easy to comprehend, that its truths can be known, by merely perusing it. The beauties of its composition are superior to those of any author who has ever written; its theme is the most sublime in nature; its similes, and metaphors, and allegories, and other figures, are pre-eminently grand; its sublimity, a Homer has never rivalled. To sum up the whole in a few words; it is a book, (sui generis) containing all that is beautiful, all that is grand, all that is sublime, and having the God of the Universe for its Author. I ask, how can such a book be understood without study, and how

can any individual explain its truths without having attentively investigated them.

The second reason I would offer, is, that it is more difficult to inculcate religious truths than any other. This originates, not from the fact, that it is harder to understand them; but because we are disposed to pay such little attention to Bible truths. Any other subject, in itself interesting, engages our attention; but on this we willingly believe and act by proxy: we let our Minister think, believe, and act, while we are engaged in other pursuits: and if we have no minister, the subject is neglected. This has its origin in the enmity of the carnal mind against God. If we are opposed to any system, that opposition will prevent our listening to any argument in favor of it, or receiving any truth connected with it: Hence it is, that mankind are more ignorant on the subject of religion than any other in the world, the truths of which they have had the same opportunities of learning. Then it requires a knowledge of these truths, and their bearing, and a happy talent of communicating, to exhibit them in such a manner as to interest an opposing heart.

A third reason is, that the ignorant and unlearned not understanding what they are endeavoring to teach, wrest many things to their own, and their hearers destruction; expose themselves to ridicule, and their cause to contempt. When a man arises to address an audience, (as is frequently the case) tells his hearers he does not yet know where he will take his text, nor the subject on which he will speak, but intends preaching as God gives him utterance; and then commences with his hearers know not what, and ends they know not how; instead of his being the means of converting souls, he freezes them entirely, disgusts every person of intelligence, and renders them *sceptical* on a subject thus abused. This evil can be avoided only by qualifying those destined to teach the people, and learning them those things hard to be understood.

A fourth and last reason we offer at present is, that we find no example in the Bible of an unqualified individual being commissioned as a teacher, and when we thus act we do it without precedent. The Prophets were all inspired men. When they were sent we frequently hear them objecting on account of their want of qualifications: but God does not remove their objections by informing them that knowledge is unnecessary, but by declaring he would be mouth and wisdom to them. The disciples and teachers in the New Testament were learned before they entered on their ministry. The disciples were three years under the instruction of Him who spake as never man spake, and when they entered upon their calling they were under the immediate influence of the Spirit, who brought all things to their remembrance, and taught them what to speak; so that it was not they who spake but God speaking through them. God speaks through his ministers now, not as he then did, by immediate revelation, but by their studying his word and becoming acquainted with it. From these facts I conclude, that he who pretends to preach, and does not first qualify himself by an attentive study of the Bible, is running before he is sent.

AMICUS DOCTRINÆ.

For the Western Luminary.

Foreign Missions.

Donations and subscriptions for the American Board of Commissioners for Foreign Missions, received since Dec. 15th, 1832.

Mount Pleasant, Ohio.—From individuals, by F. Y. Vail, of which one dollar is to be expended for Bibles for the heathen, $5 30. Frankfort, Ky.—Amount of a collection in the Presbyterian church, $100 18. A silver creamer, and 6 teaspoons, given by a female member of the Presbyterian church, sold for $22 00; —$122 18.* South Hanover, Ind.—A gold watch chain, given by one of the Professors in the College, sold for $11 75.† Ripley, Ohio.—Ripley Missionary Association in cash, $85 30; box of clothing, &c., valued at $43 73;—$129 03. Red Oak church, Ohio. —Missionary Association, auxiliary to the A. B. C. F. M. in cash, $40 00; a barrel of sundry articles, for Indian missions, $63 42;—$103 42. Cincinnati, Ohio. —Mrs. M., member of the 2d Presbyterian church, $5 00;—Sabbath School in the 2d Presbyterian church, for the education of children in Bombay, $5 37; collected at the Monthly Concert on the 7th January, in the 2d Presbyterian church, $34 30. Troy, Ohio.—Female Missionary Association, for Indian Missions, $22 00. Hamilton, Ohio.—Rev. H. Pomeroy's church and congregation, $25 30. Bardstown, Ky.—Presbyterian church, $47 09. Madison, Ind.—Presbyterian church and congregation, $26 20.‡

Subscriptions for the Herald.

George Baird, 1 50; Rev. Samuel Lynn, 1 50; Martha Ann Howell, 1 50; John S. Hezelet, 1 50; Martha Brown, 1 50; George G. Poage, 1 50; Hugh Ghormley, 3 00; Esq. Hopson, 3 00; James Nichols, 1 50; Archibald Hopkins, 1 50; James Salisbury, 1 50; Ralph Varis, 1 50.—Total $557 87.

Donations for the American Board of Commissioners for Foreign Missions, from any part of the valley of the Mississippi, may be forwarded to the General Agent, at the Missionary Room, over Messrs. Foote & Hills' Store, on the corner of Fifth and Main-streets, Cincinnati, or to Mr. Abraham T. Skillman, Lexington, Ky., or Wm. H. Brown, Esq. Vandalia, Ill., or Daniel Comstock, Madison, Ind.

Subscriptions and money for the Missionary Herald, may be forwarded to either of the individuals above named, or to Wm. M. Riddle, Danville, Ky., or Mr. W. H. Tyler, Harrodsburg, Ky., or Wilcox, Dickerman & Co. Louisville, Ky. or David V. Smock, South Hanover, Ind., or Rev. N. H. Rice, Bardstown, Ky., or David M. Stewart, Oxford, Ohio.

A. BULLARD,
Gen. Agent of the A. B. C. F. M. for Val. Mis.
Cincinnati, January 21st, 1833.

* About $20 more was subscribed in this church, which is to be paid before the 1st of May next.

† No pains has been spared, to sell these articles to the best advantage, although the sum actually realized, is so much less than the original cost.

‡ About 50 dollars more was subscribed at the same time this sum was given. The subscription will probably be raised 20 or 30 dollars higher still.

For the Western Luminary.

New Mission to Africa.

Mr. Editor,—I know many of your readers feel a deep interest in the spiritual welfare of Africa.—Many have long been looking with an anxious eye, for the time when the providence of God, should open the way for the American Board of Commissioners for Foreign Missions, to publish the glad tidings of salvation, to the inhabitants of that degraded continent. I am therefore happy in embracing this opportunity, to inform all your readers, that the Prudential Committee, of the A. B. C. F. M. have determined on a mission to Africa, to be located, probably, back of Liberia, or up the Niger; and that they have one young man now engaged, and expect another to be enlisted in the service of this mission soon. The young gentleman, already engaged, is from South Carolina.

Will not all who have access to the Throne of Grace, unite in earnest prayer, for a Divine blessing on this interesting mission?

A. Bullard,
Gen. Agent of the A. B. C. F. M. for Val. Mis.

News from the Sandwich Islands.

Messrs Editors,—Many of your readers will doubtless be interested to learn, that letters have been recently received at the Missionary Rooms in Boston, which furnish the pleasing intelligence, that the reinforcement of missionaries, which sailed from New Bedford, in Nov. 1831, has safely arrived at the Sandwich Islands. When these letters were written, all the newly arrived missionaries were in good health.

A. B.

Mission to Persia.

The Missionary Herald, just received, states that the Prudential Committee of the American Board "have resolved to commence, by leave of Providence, a mission among the Nestorian Christians of Oormiah, in Persia, as soon as two suitable missionaries are engaged for the enterprise. An account of these people will be found in the researches of Messrs. Smith and Dwight, which are soon to be published in two volumes, 12 mo."—*Standard.*

Tracts for China, Burmah, &c.

From the same source we learn that the American Tract Societies have lately made donations of $1500, for printing tracts for China and Burmah, and of $1000 each, for tracts for the missions at Ceylon, Bombay, the Sandwich Islands, and the Mediterranean.—*Ib.*

Mission to Burmah.

"Mr. William C. Sampson, of Utica; N. Y., and his wife, embarked in the ship Corvo, Capt. Towne, for Calcutta, on the 22d December. Mr. Sampson is to succeed Mr. Garrett as printer to the Bombay mission. The same ship took out two missionaries of the American Baptist Board, the Rev. Messrs. Webb and Brown, and their wives, and an unmarried female, destined to the Burman mission. The ship Mentor, having on board, the fifth reinforcement to the Sandwich Island mission mentioned in the last number, sailed from New London on the 21st of November."

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 6, 1833.

SIMULTANEOUS TEMPERANCE MEETINGS.

We have already informed our readers, that *Tuesday, the 26th instant,* is the day designated by the American Temperance Society, for Temperance meetings to be held throughout the whole country. As the period set apart for this important object is approaching, we would again invite public attention to the subject. It is hoped, that every Temperance Society on our continent will convene on the day proposed. The general object of these meetings is, to devise and execute measures to give a fresh impulse to this great cause of benevolence. We hope timely notice, from the pulpit and the press, will be given of these meetings in every part of the country. And in places where no Temperance Society has yet been formed, it is recommended, that meetings be held with a view to their formation. Clergymen have much in their power, in reference to this subject. If they manifest a proper zeal in the cause, and are careful to furnish their congregations with the necessary instruction respecting this practical scheme of benevolence, they will soon find but few opposers to Temperance efforts among their flocks.

Prize Essay on Temperance.—The Pennsylvania State Temperance Society has united with several individuals, in raising a sum to be given as a premium to the author of the best dissertation embracing the following questions:

1. What is the history of the origin of ardent spirit, and of its introduction into medical practice?

2. What are its effects upon the animal economy? and

3. Is there any condition of the system, in health or disease, in which its use is indispensable, and for which there is not an adequate substitute?

The premium at present pledged, is $300. Efforts will be made, however, to raise it to $1000.

The dissertations are to be transmitted to the Rev. W. W. Niles, New-York city, by the first of January, 1834. A number of the most distinguished Literary and Medical gentlemen in the United States, are to decide on the merits of the dissertations that may be prepared.

The Cholera.—This fearful scourge is now prevailing in Nashville, though to no considerable extent. From the 19th to the 21st of January, there were 9 cases and 3 deaths

Liberia.—An account is given in a Georgia paper, of the sailing of a vessel for Liberia, a few weeks since, with 160 free persons of color and manumitted slaves, men, woman and children, from that state and South Carolina. The former editor of the Georgia Advertiser has gone out in charge of the expedition, as agent of the auxiliary society of Augusta, Ga.

Transylvania University.—The *Rev. Benjamin O. Peers,* Principal of the Eclectic Institute in this city, has received the appointment of Provost of Morrison College and acting President of Transylvania University. Mr. Peers has signified to the Trustees, of the institution his acceptance of the appointment; and will enter upon the duties of his office, we understand, in May next.

The Imprisoned Missionaries.—We stated a few day's since, that the suit instituted by Messrs Worcester and Butler against the state of Georgia had been dismissed, at their own request. It is stated, that the law imprisoning them has been repealed, and that the missionaries are released from confinement.

To Correspondents.—A communication from the executive committee of the American Tract Society, briefly stating the "Objects now before the Society," came too late for this week's paper. It shall have a place in our next.

"The force of Example," shall also appear in our next.

REV. E. K. AVERY.

An article has for some weeks been going the rounds of the newspapers, religious, literary, and political, charging the horrid crimes of seduction and murder upon the Rev. E. K. Avery, of Bristol, Rhode Island, a minister of the Gospel of the Methodist denomination. On account of the profession, and previous acknowledged good standing of the individual accused, we felt unwilling to admit the statement into our columns, upon mere rumor, accompanied as it was, with all its minute circumstantiality. As the matter was to be investigated before the civil tribunal, we wished to await the issue of such investigation before we gave publicity to any statement on the subject. This investigation has taken place; and we are happy to add, has resulted in the complete acquittal of the accused.

It seems to us, there is manifest injustice on the part of those editors who give publicity to such charges as were preferred against the individual in question, previous to a judicial investigation. And more especially, when the person accused is of good standing and character. And yet how eager are the editors of periodical publications, and even religious editors, too, to assist in giving currency to reports calculated to blast the reputation of one perhaps perfectly innocent of the crime alleged against him. But, in such a case, cannot the correction be subsequently made, and the injury removed? No. Such is the love of mankind for the marvellous and the horrible, that thousands see the original statement who never see the contradiction. Some of the editors, indeed, who are most prompt in publishing such articles, never insert the correction of their false statements. Thus the character of an innocent individual is sometimes lacerated, and if he happen, (as in the present case,) to be a clergyman, or professor of religion, the cause of religion suffers a serious injury, merely to gratify a morbid desire for *news.* There does appear to us to be a manifest impropriety, nay, gross injustice in such a course. What individual, no matter how unsullied his reputation, may not have some enemy unprincipled enough to circulate some gross calumny concerning him? The course we censure is surely a departure from that rule which teaches us to do unto others as we would wish them to do unto us.

These remarks were simply designed as a caption to the following letter, published in the New-England Christian Herald, of Boston. The statements made in it we have seen confirmed from other sources.

From the New England Christian Herald.

Acquittal of Rev. E. K. Avery.—The following letter from the Rev. J. A. Merrill, Presiding Elder on Providence district, we are happy to receive, especially as it gives in a correct form, information that will be read with interest by the community.

Mr. Editor—The examination of Rev. E. K. Avery before the Justice's Court in this place (Bristol, R. I.) has resulted in a full acquittal from all probable grounds of suspicion. The Justices made up their judgment without consultation, and both came to the same conclusion. They are both lawyers, and considered men of integrity and intelligence.

It is truly a lamentable consideration, that the Editors of newspapers should have prejudged this matter, and have been instrumental of exciting the public mind to the prejudice of Mr. Avery.

Ten days were taken up in the examination of witnesses for the State, and two for the respondent. In a very few days the whole process with the testimony and the decision of the Court, will be before the public in a pamphlet, where all interested can read and judge for themselves. I should not omit to state that when Mr. Avery was acquitted, he offered, by his counsel, to give bonds for his appearance for trial at the next Superior Court, should gentlemen concerned in the prosecution request it.—*This was not requested.*

Yours respectfully, J. A. Merrill.
Bristol, Jan. 9.

Bible and Tract Societies.

Liberal Donations.—The New-York Observer says,—The General Agents of the American Bible and American Tract Societies acknowledge each of them a donation of $250, for foreign distribution. As they are unacquainted with the benevolent donor, they take the liberty to acknowledge, by the publication of the following letter which enclosed the same:

Mr. William A. Hallock.

Sir—Enclosed is a draft from Farmers' Bank of Virginia on Union Bank New-York, for $500 in your favor; of which one half, or $250, is for the American Tract Society, and the other half, or $250, is for the American Bible Society.

Believing that the perishing heathen have greater claims on our benevolence than our own country, it is requested that these donations be placed to the funds for foreign distribution.

Will you have the goodness to divide and pay the sums as above designated, and let the same be acknowledged in the usual manner, as from

A Friend in Virginia.

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port, London papers have been received to the *evening* of the 4th of December, a few hours only later than those before received.

Some firing had taken place from the Citadel at Antwerp, and up to 3 o'clock on the 1st, it still continued: having commenced at noon on the previous day. The Dutch appear determined to maintain their position.

In France every preparation is making for war. Gen. Schramm's division of reserve was to have crossed the frontiers on the 30th of Nov. The 59th regiment of the line, stationed at Lille, has also been ordered to Belgium. A General Order has been issued, prescribing the completion of the three first battalions of regiments of the line. In the Eastern Departments, several grand reviews of the National Guard have taken place.

MEXICO.

Cessation of hostilities.

There is a good prospect of a cessation from further hostilities in Mexico, and the restoration of peace, order and prosperity. The Vera Cruz Censor of the 15th of December, contains several interesting documents, among which are Mr. Pedraza's letter to Gen. Bustamente, dated at Puenta de Mexico, Dec. 1st, with a plan of pacification, the reply of Bustamente accepting it, and the armistice.

The plan of pacification provides that new elections shall be forthwith held for the election of a President and Vice President, for the new term to commence on the 1st of April, and that meanwhile Citizen General Manuel Gomez Pedraza shall be recognised as legitimate President of the Republic. Immediately after the New Congress is installed, there shall begin an amnesty and general oblivion of all that has passed since the 1st of September, 1828.

The Liberating army, with Padraza and Santa Anna at its head, entered Puebla on the 12th of Dec. and was received by the inhabitants with great joy. The Cities of San Louis Potosi, and Querretaro, have capitulated to Gen. Santa Anna's troops.

MARRIED—On the 29th ult. by the Rev. J. Ward of this city, Mr. Remus Payne of Fayette county, to Miss Mary S. daughter of John C. Talbott, of Scott county.

In Cincinnati, on the 28th ult. by the Rev. H. P. Aydelott, Mr. Elisha Warfield, Jr. of Lexington, Ky. to Miss Catharine Ann Ware, of Philadelphia.

OBITUARY.

For the Western Luminary.

DIED,—In Louisville, on the evening of the 28th of January 1833, at 10 o'clock, Mrs. Chloe Isabella, consort of Dr. James J. Miles.

She died as she had lived, with a firm and unshaken confidence in Christ. There are some circumstances of peculiar interest connected with her history, which it may be both interesting and useful to publish to the world.

It is unnecessary to say to those who knew her, that she was a woman of uncommon personal and mental beauty and elegance. Her person was beautiful—her manners dignified and elegant—her conversation instructive and delighting, and her mind pure, and vigorous, and enlightened.

She was loved by all who knew her; and those who knew her best loved her most. From the time she entered the female academy as a pupil, until she slept in death, she was the admiration of all who knew her.

She was a native of Kentucky; born of Roman Catholic parents, and early instructed in the doctrines of that church. Although she was educated, when the opportunities for acquiring a thorough and polished education in Kentucky were poor, her kind parents spared no pains to give her all the advantages that this, then infant state afforded. She was sent to the Female Academy under the care of Mrs. Keats, where she acquired a solid, and refined, and useful education. Being possessed of uncommon strength and application of mind, she at the expiration of three years received the highest honors in the Academy—in token of which she was publicly crowned in the presence of a large assembly of delighted spectators.

In the fall of 1810, at the age of betwen 18 and 19, she was married to the husband whom she has now left with seven interesting children, to lament their irreparable loss. She was at the time of her marriage, and for six years after, a devoted member of the Roman Catholic church, in the doctrines of which she had been early instructed. It was her devotedness to her church, that induced her husband, who was at that time sceptical on the subject of christianity, to investigate the evidence on which the truth of the Bible is based, which terminated in his entire conviction of the Bible's truth and his submission to Christ for salvation. His attention was then turned to the examination of the book of God, in order to find which of all the different denominations of christians comported best with that infallible standard. After long and patient examination, he attached himself to the Presbyterian church. This led his wife to examine the Bible *for herself.* Although she had received a thorough education, and her vigorous and investigating mind, had been well stored with information on almost every other subject, such were the views of the church in which she had been reared in relation to the Bible, that it had been entirely neglected by her. As she progressed in her investigation of the word of God, her zeal for her church gradually abated. She soon found, that she had never undergone that important change of regeneration, which could alone fit her for the grave and heaven. She soon discovered, that the views of religion which she had learned from the catechisms and standards of her church, were not contained in the Bible. She was then placed in a very trying and critical situation. She saw the errors and absurdities of the Roman church, and felt constrained to exchange them for the pure and unostentatious religion of the Bible. But she had a numerous connection of near and dear friends to forsake if she dared to obey the dictates of conscience and the word of God. Living in the midst of her relations—all of whom were Roman Catholics, and knowing as she well did, that to leave the Roman church and attach herself to one whose simplicity was nearer the requirements of God's word, would incur their disapprobation, and in all probability, break off all friendly intercourse with parents, and brothers and sisters, and relatives and friends whom she so dearly loved, rendered her situation truly trying. But her love to Christ was stronger than her love for friends and relatives. She resolved to obey Christ, even if in so doing, she should have to forsake father and mother and brothers and sisters and friends. She indeed breasted a storm, and passed a fiery ordeal. But led by truth, and sustained by the promised grace of a kind Saviour, she was enabled to bear even the reproach of parents and friends. She "chose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season." And preferred "the reproach of Christ" to all the splendors of Romanism. This step was not taken hastily. It was the result of long and patient examination and reflection. It was a step she *never* regretted having taken. It was a source of joy to her upon her dying couch, that God by his grace had enabled her to take it. The delusion of her relatives and friends, was the burden of her prayer to God. She knew from experience the deep rooted prejudice, and the awful spell that fetters the members of that priest-bound church. Many an anxious sigh—many a secret prayer did she pour forth to God in their behalf. She often expressed great anxiety to converse with them upon the momentous concerns of their souls; but prudence forbade. She knew, and often said, that any attempt of that kind would break off all friendly intercourse, and thus throw it entirely out of her power, ever afterwards, either by example or otherwise, to benefit them she so dearly loved and for whom she would willingly have died. May we not hope that her pious example and her prayers in their behalf, may yet be blessed and answered to their salvation. We hope her example may open their eyes to see that a system of religion that cannot stand the test of Divine truth is unworthy of their confidence. Every church that feels confident that they hold the truth, is not afraid to compare their doctrines with the word of God, and they do not believe the Bible to be their greatest enemy, but wish all their members and the world to read its holy truths—which are able to make them wise unto salvation. Those who do the truth, our Saviour said, come to the light that it may be made manifest, that their deeds are wrought in God, and that they are the children of God. There is no way, as she often remarked, of knowing that we are the children of God, but by measuring ourselves by the standard of God, which is his word.

We would say, in great kindness to the relatives of the deceased, if you will examine the book of God *for yourselves*—your examination of that blessed book, will terminate as it did in the case of the lamented subject of this obituary, in the renunciation of forms, and signs, and ceremonies, and penances, for salvation, and in entire submission of your souls to Christ for pardon, peace and eternal life. I know it is hard to break the spell that the alleged antiquity of your church has thrown around you. But recollect that the Jews have the same veil over them, and will not come to Christ. If there be any weight in the claim to antiquity, the Jews have a superior claim, for theirs is confessedly the oldest church. There is nothing in the age of a church, if it has forsaken the form of sound words. The church can save no one. Christ is the only Saviour. There is no other name given under heaven—not even the church, by which you must be saved, but the name of Christ. You can have no interest in error and delusion Truth alone is the side of safety. And the Bible alone is the fountain of truth. Did you only know how deeply and anxiously, she, whose body is now in the cold grave, and whose soul is now exulting in the pure joys of heaven, felt for your conversion to God, and your preparation for heaven, it would surely induce you to examine the pure word of God. She has gone to that world where none but the true friends of Christ—those whose hearts have been changed by the good Spirit of God, can ever find admittance. Oh, that her pious example and her memory, may, as a pure stream of light, conduct many a wandering, deluded relative from the mazes of error, to "the Lamb of God that taketh away the sin of the world;" and to heaven, where she is now in the full enjoyment of all her heart could wish.

She had been prevented by disease from attending the house of God, for nearly two years previous to her dissolution; but her piety, like a deep and steady stream, flowed on. She was a member of the Presbyterian church, and one of its brightest ornaments. Her zeal for Christ increased as she drew nearer the close of life. Her attention to the religious instruction of her rising family, was as regular as the rising and setting sun. She felt and manifested great concern for their future welfare, both in time and eternity; and often prayed that God would raise them for usefulness here, and honor and immortality hereafter.

Her disease, which for a long time threatened her dissolution, constantly kept death and eternity in view. She became familiar with them; neither of which did she in the least fear. She met death as a kind release from her sufferings. Her mind was calm and vigorous, and composed, through all her bodily sufferings; and she was enabled during all her protracted illness to direct her family concerns, until her death struggles, which commenced about an hour before her release from earth. Her intellect through all her suffering, was as clear as the unclouded sun, and her hope and confidence in Christ as firm and unshaken as the rock of eternity. In this state of mind she exchanged a suffering pillow for a mansion among the blessed—and a world of disease, and sin, and pain, and death, for one where sin never enters, and the weary forever rest. May God sustain her bereaved family under their loss, which has been her gain, and bless her godly life, and this dark providence, to the good of friends and relatives, is the humble prayer of one who knew her well and loved her much.

A FRIEND.

DIED, in this city on Tuesday evening, in the 73d year of his age, Mr. J. Desgranges, a native of France, but for many years a respectable citizen of Lexington.

Cotton Machinery.

THE undersigned, residing at the Phoenix Cotton Factory, Scott Co., is prepared to build and repair Cotton Machinery on the most approved plan, and in the best manner. The business will be conducted by Mr. Henry B. Lewis, whose merits as a machinist are so generally known to Cotton Spinners, that comment is considered superfluous. Persons who wish to have work done, will please apply to Henry or James Weir, Lexington—to Mr. Lewis at the Factory, or to the subscriber.

GEORGE WEIR.

February 6th, 1833.—31-7w.*

English, Classical and Mathematical School.

THE subscriber designs establishing a permanent Academy in the village of Hillsborough, Ohio. The uncommon healthiness of this place, and the quiet, respectable character of its population, render it one of the most desirable situations for an institution of learning in the state; and the subscriber pledges to parents, and guardians, who may entrust their children to his care, his utmost endeavors to give them the rudiments of a solid, and useful education, so as to prepare them to enter with advantage upon business, professional, or collegiate life;—and at the same time, to imbue their minds with true principles of religion and morality.

The year will be divided into two sessions, of twenty one weeks each, commencing on the first Mondays of May, and November.

TERMS.

Tuition and boarding, including firewood, lights, &c. $50 00 per session.
Tuition alone. 10 50 do.

As the number of pupils will be limited, application should be made early. SAML. DAVIS BLYTHE.
Hillsborough, Ohio, February 1st, 1833.—31-6w.

WINCHESTER ACADEMY.

A Female School

WILL BE OPENED IN THIS INSTITUTION,

BY the subscriber, on the first Monday in April next, in which the usual branches of an English education will be taught. Having been employed during the last eight years in teaching, I hope from my experience during that time, and the attention I have bestowed in ascertaining the most approved methods of instruction, to render the school extensively useful, and deserving of public patronage. Special attention will be paid to the manners, morals, and intellectual improvement of the pupils. A department for small boys will be connected with the school. There will be two sessions, of five months each, in the year. No scholar will be admitted for a shorter term than one session, unless by special agreement.

Terms of Tuition per Session.

Orthography, Reading, Writing, and Arithmetic, or either, } $6 00
English Grammar, Ancient and Modern Geography, with the use of globes, and Natural History, } $10 00
Ancient and Modern History, Rhetoric, Logic, Natural and Moral Philosophy, Chemistry, Astronomy, and Composition, } $12 00

Fifty cents per session will be charged to each scholar for fuel and other necessary articles of comfort and convenience. A few pupils can be accommodated with boarding in the family of the subscriber at $1 75 cents per week. Payment for board will be required in advance, and for tuition quarterly. If sufficient encouragement be afforded, competent teachers of the ornamental branches will be employed. Those who intend to patronize the school, will please to make it known to me before the 15th of March next. WILLIS COLLINS.

Winchester, Ky., Jan. 28th, 1833. 30-4t.

Shelby Female Academy.

THE next term of this institution will commence on MONDAY THE 11th OF FEBRUARY.

Eight or ten scholars can be accommodated, on seasonable application.

Lexington, January 29th, 1833. 30-tf.

DR. WM. PAWLING,

RECENTLY from Harrodsburgh, Ky. wishes to inform the citizens of Lexington and its vicinity, that he has fixed his residence in this city, where he will practice in the various departments of his profession. Office three doors below Norton's Apothecary Shop, between Main and Market Streets. Residence, Maj. Brooks's.

Lexington, Jan. 16th, 1833.—29-4t.*

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE high reputation which this distinguished medicine has attained in the United States cannot be more clearly exemplified than by stating the fact that the Agent for Ohio, who resided last year at Cincinnati, sold upwards of $20,000 worth during the last 12 months. This medicine being composed only of vegetable matter, and warranted on oath as not containing one particle of mercurial or other mineral substance, is though entirely effective in its operation. The blood constitutes the life of man, and upon the purity of this vital source depends the health and happiness we are to enjoy in this world. The HYGEIAN MEDICINE has never failed if duly persevered in, and innumerable are the cures it has effected in consumptions, cholera morbus, inflammations internal or external, dyspepsia, fevers, ague, indigestion, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, feminine sickness, jaundice, scarlet fever, asthma, gravel, piles, strictures, scurvy, scrofula, and all cutaneous diseases.—A book recording many extraordinary cases of cure, can be referred to where this medicine is left for sale, at the store of Messrs. TILFORD & ANDERSON, Lexington Kentucky.

☞ Advice will be given *gratis*, by Mr. WHITE, Agent for Kentucky, and resident at Mr. Studman's Lexington.

Price in boxes according to size, $1, $2, and $3 each, with directions.

Lex January 9—27-tf.

DOCTOR CHALLEN,

HAVING returned from Cincinnati, where he has been engaged in the practice of Medicine nearly six years—offers his services to the citizens of Lexington, and its vicinity, in the various departments of his profession.

Office near the corner of Main and Spring streets, adjoining the residence of his father, William Challen.

Nov. 21, 1832—21-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office.

F. MONTMOLLIN.
Lexington, Ky. October 31, 1832—18-tf.

New Sabbath School Books.

FOR sale at SKILLMAN'S Book Store, an assortment of new Sabbath School Books. Those who purchase for S. S. Libraries are entitled to 20 per cent discount on the retail prices. Also, for sale at the same place, the RELIGIOUS SOUVENIR for 1833. Likewise a general assortment of Theological, Medical, Law, and School Books of every description.

Lexington, Jan. 23, 1833.—29-tf.

DEPOSITORY
OF AMERICAN SUNDAY SCHOOL UNION,
At Danville, Ky.

THE subscriber has received a new and full assortment of S. S. Books, which will be sold to *Sunday Schools* at the usual discount of 20 per cent.

JOSEPH HUBER, *S. S. Dep'y.*
Danville, Jan. 9th, 1833.

Valuable Property for Sale.

THE Subscriber wishes to sell a new, convenient and well finished house and lot pleasantly situated in the flourishing Village of South-Hanover, Indiana, one mile from the Ohio River, and within a few rods of the Seminary. It would be a pleasant family residence for a gentleman, who has a family to educate; or suitable for a House of Entertainment and Boarding, which is much needed. The flourishing condition of the Collegiate and Theological Institution, and of the Village, makes this a most desirable situation to any person, who is a friend to science, morality and religion.

The terms will be moderate and possession given the 1st of April next.

For further particulars enquire of Mr. T. T. Skillman, Lexington, Ky. or to the subscriber on the premises. T. H. BROWN.
South-Hanover, Indiana, Nov. 23, 1832—23-3m.

MISCELLANY.

From the American Annals of Education.

On the Best Motives in Education.

BY MISS C. E. BEECHER.

MR. WOODBRIDGE,—You write to request a statement of my experience on the subject of *emulation*. Your first inquiry is, "Have you seen any bad effects from the principle of emulation and what are they?" In reply to this I would state, that when I first commenced the duties of an instructor, I was entirely persuaded of the propriety of employing this principle in stimulating to exertion, and convinced that I never could succeed without its aid. I felt that it involved evils, but they were necessary evils, such as were always to be expected with whatever is *good*.

Lest my remarks should be misunderstood, for want of a distinct notion of what I mean by *employing the principle of emulation*, I would state that I mean all methods of exciting others to exertion by rewards and punishment based on comparative excellence. It is giving rewards to those who are decided *to be better than their companions*, in any of those particulars for which rewards are offered. The following are some of the evils I have experienced.

In reference to those who are most affected by it, this kind of stimulus often produces *too high a degree of excitement*. There are always, in every collection of youth, some who are naturally more desirous of admiration and esteem than others; a class of minds usually denominated *ambitious*. Such need to have this tendency repressed instead of strengthened. They need to form a habit of acting from *higher* motives.

Yet these are the very ones who inevitably are most affected by the appeals to the principle of emulation. Such minds I have sometimes observed to be so much influenced that all other motives seemed for the time being to lose their influence; and this, too, in circumstances where the ordinary class of minds would be but little affected.

Another difficulty has been experienced in the *limited extent* to which this method of exciting can reach. I have never been able to devise any method by which the indolent, unambitious, timid, and dull pupils, (those who certainly most need stimulus,) could be reached. Emulation always affects those the most, who least need excitement, and leaves unaffected those who most require it. A third evil is, that it renders those who come under the influence of this principle, *less susceptible of better influence*. I have ever found that children *form habits* in this particular. If a child is wont to have appeals made to his affections and to his conscience, he forms a habit of acting on these principles; if, on the contrary, appeals are made to ambitious motives, he forms a habit of acting under their influence.

A fourth evil has been, the envy, jealousy, suspicion and temptation to deceit which always have been experienced to a greater or less degree.—Unwearied efforts have been made to counteract and prevent such evils. But they always *have* existed, and in an exact proportion to the degree in which this kind of stimulus has been applied; and whatever others may be able to effect, years of experience have taught me to despair of disconnecting such evils with this kind of excitement.

At the same time, there will always be *a sense of injustice*, and a feeling of distrust and alienation called forth towards the teachers who decide the relative merits of competitors. It is impossible so to adjust rules and accounts, that there will never be occasion to suspect partiality. Teachers and pupils will never form exactly the same opinions in all given cases, at the time the decisions of rewards are made. There will always be occasions of suspicion and complaint. I never yet so succeeded, on such occasions, as that these evils were not to a greater or less extent the inevitable result; and yet the most unwearied pains have been taken to impress the pupils with correct views of their duty on such occasions, as well as to give them no just cause for such complaints. Those pupils who are too magnanimous to feel personally injured, are the ones who feel most sensitive to any apparent injustice to their friends.

The last evil I would mention is that sacrifice of the *moral* interest to the *intellectual*, which is involved in the use of this principle.

The great object of education is *to form the disposition, habits and conscience*, and the mere acquisition of knowledge is but a minor consideration. All the *benefits* I have ever discovered in employing this principle, have been in reference to intellectual improvement. The *evils* have had a much more important and extensive range, for which nothing can be an equivalent, when moral are placed before intellectual benefits. These are the evils I have actually found from experience. How much they have resulted from the defective nature of the principle itself, and how much from the want of judgment in employing it, it is not for me to decide. I can only say that it has been a prominent object of interest, to purify it from evils and make it only good, and that after years of trial, I have felt bound to banish it entirely as a dangerous and needless principle in education.

Your second inquiry is, "Have you found other motives equally efficient, and what are they?"

In reply to this I would say, that I have been able to secure motives not only equally, but *much more* efficient, in reference to all the objects to be gained in education.

Among these I would first mention,

Personal influence. If the esteem, the affection, and the confidence of pupils can be gained, a great amount of motive is placed at the command of a teacher. A desire to please, the fear of grieving a sincere friend, the apprehension of a loss of confidence and affection, the fear of remonstrance from one who is respected and esteemed, have very great weight in all such cases. It is only needful to convince the pupil that a teacher is a sincere friend, is worthy of respect and esteem, and is faithful in observing and to recording deficiencies, to secure an influence which is always salutary, and never injurious. In this connexion, however, I would remark, that *commendation for improvement* needs to be practised much more frequently than reproof for deficiency. Hope and encouragement is a better tonic than fear and reproof.

A second method is by habitual appeals to the *Bible* as the rule of rectitude, and to *conscience* as the judge. It is certainly a fact that persevering in such a practice will strengthen the influence of conscience, and sometimes almost *make one* when it has seemed well nigh extinct. A child who is constantly treated as if it was expected he should act with reference to the true rule of duty, and in obedience to conscience, will gradually acquire a habit of thus acting.

A third method is by cultivating a love of knowledge for its own sake (that is, for the pleasure it imparts,) and also for the sake of the increased good it will enable us to do to our fellow beings. Children can be made to feel the excellence of living to do good, and can be interested in acquiring knowledge, with this object in view.

A fourth method has been by efforts to form a correct public sentiment in school, so that it shall be unpopular to do wrong. If this can be done, it brings a strong influence over every member of the community, and operates beneficially, and without any reacting evils. This is accomplished by impressing these responsibilities in this respect on the school in general, and on the most influential pupils, in particular; and in *confiding* in them, and instructing them *how* to aid their teachers, in thus benefiting their companions.

Another method is by appeals to parental influence and that of other friends. This is accomplished by transmitting frequent accounts, both of deficiencies and of improvement, to the friends of the pupils. The certainty that those they love are watching all their course, and will certainly know both when they are negligent and when they improve, has a constant and only useful influence.

The last method I will mention, and the most certain and permanent, is by cultivating in the pupils a sense of obligation to God, of his constant inspection, and of his interest in all their concerns. This is a principle which gains strength the more it is appealed to, and is of course good and only good in its operation.

These are the principles upon which I have chiefly depended, during the last three or four years of my experience as a teacher. Every year has added to my conviction of their efficacy, and every year has increased my satisfaction that the principle of emulation which has caused me so much perplexity and trouble, has been banished with no consequent evil and much increase of good.

If my experience can be of any use in settling a question of such paramount interest, it will be a matter of real satisfaction; and, whatever you find in this statement which in your judgment is calculated to this end, is at your service.

The Dead of 1832.

The following notice of Carroll and Cornelius is from the New Year's address of the Connecticut Observer—probably written by Mrs. Sigourney.

Another knell is on the blast,—
And art thou gone, *the last,—the last,*—
Our link that bound sublime
The present, to the ancient time!—
Sage of pure mind, and patriot hand,
The last of that illustrious band,
Who in the day of fear and blood
Firm round their cradled country stood,—
With diamond Egis dar'd the strife,
And gave their signet for her life.—
Carroll!—though many a year had shed
Its whiteness o'er thy reverend head,
Yet as the Oak, when storms divide
Its lofty compeers from its side,
Is held more sacred, more sublime,
For every gather'd tint of time;
So we, with pride, thy crown survey'd,
And drew the stranger to thy shade.—

Fain had we brought our babes to thee,
And bow'd them at thy patriarch knee,
Thy blessing on their heads to crave,—
But thou art resting in thy grave,—
Yes,—thou art safe from storms, and we,
Still ride upon a boisterous sea.—

Come to yon consecrated ground;
Where in each nook and hillock round,
Some bleeding heart its gold hath sow'd,—
And rest thee on this hallow'd mound,
Where many a tear hath flow'd.
Cold o'er its snows the moon-beams shine,—
Rever'd Cornelius!—is it thine?—
Oh!—smitten in thy glory's prime,
From polar zone to tropic clime,
Thy name is where the heathen sees
Salvation's banner on the breeze —
And mingles with their grieving prayer,
Who speak a Savior's message there.—

The wandering red-man hears its tone,
And starts amid the forest lone,
Or from his home's poor refuge driven,
An outcast 'neath the face of heaven.
Turns hopeless towards the western sea,
And as he weeps remembers thee.
Oh forest brethren!—long distrest,
Unheard, unanswering, and oppress,—
When to your sad and earth-bow'd eyes,
Shall such another friend arise.—
With zeal to save your exil'd throng,
With breast indignant at their wrong?
When shall such smile of heavenly birth
Beam kindly by your cabin hearth?
Or when such voice of angel-strain
Breath pitying o'er your souls again!

Genius the dazzled eye may blind,
And mystic science awe mankind,
And patriot faith, and hoary time,
From history win the meed sublime,—
But thou whose loss on distant shores,
Bereav'd Benevolence deplores —
A fame like thine, so pure,—so deep,—
Earth's tablet is too frail to keep,
And the proud worldling's vision gay,
Too dull its semblance to survey.
Oh!—honor'd more than speech can tell,
True servant of the Cross!—farewell.

From the Religious Intelligencer.

Cruelty to Animals.

MR. EDITOR—We understand that God, as a benevolent being, delights in mercy, and that delighting in it, he loves to see it exercised by his creatures. Man himself delights in mercy as applied to himself. How inconsistent then, that he who needs so much, should dare to practice so much cruelty towards the brute creation.

At certain seasons of the year, numbers who have nothing better to do, collect together near some tavern or grog shop, for the sole purpose of trying their skill at shooting fowls. Tied to a stake at a short distance, a poor innocent yet helpless fowl is set as a mark to furnish sport for idle men, *so called*, and boys. Could the creature be put out of its misery by the first discharge of the gun, the evil would not appear so great; but this is seldom the case; several discharges are made, and between each, a running, shouting and jumping of the company takes place, and not unfrequently mingled with horrid oaths and curses. The object of this cruel torture (not to call it hellish or infernal sport, though it can hardly be considered less,) being at length despatched, and suspended on the muzzle of the gun as a trophy of victory, a rush is made to the bar or counter, led by the pride-gloating hero, and brandy and rum, accompanied by lewd stories, and perhaps quarrelling and drunkenness, often close the scene. It rarely fails that a number of children are assembled on such occasions, who listen with high glee to the conversation, whether in the field or at the bar, and, especially if it be gross profanity, or blackest billingsgate, will pride themselves in imitating it, thinking it to be manly, and in a like spirit will partake of the glass, and thus commence the drunkard's career. But painful as it is to reflect upon the above named conduct, it is still more painful, to see mixed in such a company, professors of religion, those who have vouched the merciful Jesus as their Saviour and pattern. Can they be christians and yet choose such as companions, whom they know to be enemies to their professed Head? Can they delight in mercy, (the choicest attribute of the Redeemer) and yet at the same time amuse themselves with the dying struggles of the brute creation? Are they members of a society for the promotion of temperance?—In such a company, what do they do with their pledge? for they have bound themselves, both as christians and as temperate, to use their influence to put down intemperance; they have a double motive which should influence them. Do professors who conduct in this manner, stop to think what they are doing? It is to be feared they do not; yet after all, the plea of not thinking will not avail them at the bar to which in the scripture sense they are hastening, and from which there can be no appeal.

"Earth groans beneath the burden of a war
Waged with defenceless innocence, while man,
Not satisfied to prey on all around,
Adds tenfold bitterness to death by pangs
Needless, and first torments ere he devours.
Now happiest they that occupy the scenes
The most remote from his abhorr'd resort,
Whom once, as delegate of God on earth,
They fear'd, and as his perfect image loved,
The wilderness is theirs, with all its caves,
Its hollow glens, its thickets, and its plains,
Unvisited by man. There they are free,
And howl and roar as likes them, uncontroll'd;
Nor ask his leave to slumber or to play.
Wo to the tyrant, if he dare intrude
Within the confines of their wild domain;
The lion tells him—I am monarch here—
And, if he spare him, spares him on the terms
Of royal mercy, and through generous scorn,
To rend a victim trembling at his foot.
In measure, as by force of instinct drawn,
Or by necessity constrain'd, they live
Dependant upon man; those in his fields,
These at his crib, and some beneath the roof.
They prove too often at how dear a rate
He sells protection.—Witness at his foot
The spaniel dying for some venial fault
Under dissection of the knotted scourge;
Witness the patient ox, with stripes and yells
Driven to the slaughter, goaded, as he runs,
To madness; while the savage at his heels
Laugh, at the frantic sufferer's fury, spent
Upon the guiltless passengers o'erthrown.
He too is witness, noblest of the train
That wait on man, the flight-performing horse;
With unsuspecting readiness he takes
His murderer on his back, and posh'd all day
With bleeding sides and flanks, that heave for life,
To the far distant goal arrives and dies.
So little mercy shows who needs so much!
Does law, so jealous in the cause of man,
Denounce no doom on the delinquent? None.
He lives, and o'er his brimming beaker boasts
(As if barbarity were high desert)
The ignoble feat; and, clamorous in praise
Of the poor brute, seems wisely to suppose
The honors of the matchless horse his own.
But many a crime, deem'd innocent on earth,
Is register'd in heaven; and these, no doubt,
Have each their record, with a curse annex'd.
Man may dismiss compassion from his heart;
But God will never."

"I would not enter on my list of friends
(Though grac'd with polish'd manners and fine sense
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail
That crawls at evening in the public path;
But he that has humanity, forewarn'd,
Will tread aside, and let the reptile live.
The creeping vermin, loathsome to the sight,
And charged perhaps with venom, that intrudes,
A visitor unwelcome, into scenes
Sacred to neatness and repose, the alcove,
The chamber, or refectory, may die:
A necessary act incurs no blame.
Not so when held within their proper bounds,
And guiltless of offence, they range the air,
Or take their pastime in the spacious field:
There they are privileged; and he that hunts
Or harms them there is guilty of a wrong.
Disturbs the economy of Nature's realm,
Who, when she form'd, designed them an abode.
The sum is this. If man's convenience, health,
Or safety interfere, his rights and claims
Are paramount, and must extinguish theirs.
Else they are all—the meanest things that are,
As free to live, and to enjoy that life,
As God was free to form them at the first,
Who in his sovereign wisdom made them all.
Ye, therefore, who love mercy, teach your sons
To love it too. The spring time of our years
Is soon dishonored and defiled in most
By budding ills, that ask a prudent hand
To check them. But alas! none sooner shoots,
If unrestrained, into luxuriant growth,
Than cruelty, most devilish of them all.
Mercy to him that shows it is the rule
And righteous limitation of its act,
By which Heaven moves in pardoning guilty man.
And he that shows none; being ripe in years,
And conscious of the outrage he commits,
Shall seek it, and not find it in his turn."

An Example for Females.

What one Lady can do.—A young lady some months since having removed from a crowded city where she had enjoyed many religious privileges, into a settlement in North Carolina which, in every respect, bore a striking contrast to the place which she had left. On casting her eyes over the moral desolation that surrounded her, she resolved,—and she acted in the spirit of the resolution, that whatever her hands found to do she would do with her might. It was one of those places in which but little regard is paid to the institutions of the Sabbath, and where the holy day is devoted to visiting, and amusement, and indolence, and pleasure.—And as it is common in such places, there existed a deep rooted prejudice against the system of Sabbath School instruction, and those kindred institutions which are designed to refine, and elevate, and bless every neighborhood in which they are introduced.

Seeing this state of things, she determined, in the strength of her Redeemer, to make an effort to establish a Sunday School. She commenced by visiting many of the families, and explaining to them the subject of this Institution, and entreated that their children might enjoy its privileges.—And though she met with much opposition she was not discouraged, for she felt she was laboring for souls. The first Sabbath she met the school, there were collected only three or four children, but she remembered the promise that where two or three are gathered together in the name of the Lord, He would be with them; and this promise cheered her heart. Her efforts were blest of God.—The school increased from Sabbath to Sabbath, until it numbered about forty scholars, several of whom were young ladies, whom she formed into a Bible Class. Her usual plan was to spend every Sabbath in this school from eight in the morning to four in the afternoon.—And the consequence has been a rapid improvement in her interesting charge. The only help she had in teaching the Bible Class, was Alexander's Bible Dictionary, and our correspondent was astonished at the proficiency which they had made in the acquisition of Scriptural truth. He examined many of the smaller classes, and was highly gratified with the promptness and propriety of their answers. The result has been, that the opposition which formerly existed to the Sunday School system has died away; and many who at first ridiculed the attempt, are constrained to admit that this school has already been of immense advantage to the neighborhood. —*Charleston Observer.*

Christ Crucified.

'It was the custom of the missionaries, in the island of Tahiti, not only to instruct the natives in the school, preach to them in the chapel, and itinerate through the villages, but to assemble them for the purpose of reading from manuscript such portions of scripture as were deemed suitable for the circumstances. On one of those occasions, Mr. Nott was reading the first portion of the Gospel of St. John, to a number of the natives. When he had finished the sixteenth verse of the third chapter, a native who had listened with avidity to the words, interrupted him and said, 'What words are these you read—what words were those I heard? Let me hear those words again.' Mr. Nott again read the verse—'God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life,' when the native arose from his seat and said, 'Is that true? Can that be true?' Mr. Nott again read the verse, told him that it was true, and that it was the message God had sent to them, and that 'Whosoever believeth in him should not perish, but have life everlasting.'—The overwhelming feelings of the native were too powerful for restraint or expression. He burst into tears, and, as these chased each other down his cheeks, he retired to meditate in private, on the amazing love of God, which had that day reached his soul: and there was every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.—*Rev. Mr. Bedell.*

'Are you Jesus Christ's Man.'—The poor heathen's question ought to have as much pertinence and force in America, as in the dark empire of Paganism. It is, however, the disgrace of human nature, though not of religion, that when christians are multiplied they feel less individual obligation to act in their high and holy character; and often their collected light is so dim, as to excite little inquiry among the multitudes that know not God.

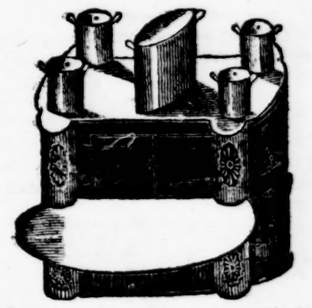
'Jesus Christ's man' sustains a peculiar character. He is unlike to the Jew, or the idolator, Mahomet's man, or Calvin's man, or Hopkins' man, or Priestley's man, or the devotee or priest of any other sect the world over. If he is a messenger of his word, he knows nothing, wherever he goes, but Jesus Christ and him crucified, testifying to all repentance toward God, and faith toward our Lord Jesus Christ. He imbibes his spirit, walks in his steps, glories in his cross, and lives by faith in his name. He announces to lost men the only name given under heaven whereby they can be saved; and beseeches them, in Christ's stead, to be reconciled to God. Jesus Christ's messenger knows little of philosophy, of literature, of human wisdom, of policy and art, when he would win souls to their Refuge. He takes his lessons at the Cross, and gives them to his hearers at Immanual's feet. His Master's kingdom is not of this world; so is he servant, even as his Lord. He is an epistle of the living God, known and read of all men.—*Southern Religious Telegraph.*

Don't trifle with the judgments of God.—When the cholera commenced its ravages in this city, a few of the most wicked affected to despise its power. One of this class resided in our neighborhood; he was a hard-laboring man, but accustomed to spend his leisure hours in the grog shops, where his profanity rendered him conspicious.—Returning home one day, he told his wife that he had taken the cholera; her fears were excited; with the utmost kindness she persuaded him to take his bed, and there stood over him in all the anxiety of conjugal affection; when he had sufficiently excited her fears, he sprang from his bed with a base laugh, called her a *fool*, for her anxiety, and defied the cholera. But mark the result! The same day he was seized with the premonitory symptoms. He endeavored to throw off the disease by medicine. He tried to persuade himself that he was not much out of health. He still affected to despise religion. But the dreadful disease, like a serpent, coiling around his vitals, still clung to him. In the midst of his profanity and mirth, the chill of death began to creep over him. The fatal collapse had come. Then his courage and his infidelity both fled together. Then he cried for mercy, but no peace blessed his soul—he died a beacon to those that trifle with the judgments of God, died—another illustration of the fact, 'that though men may live fools, yet fools they cannot die.'—*Cincinnati Journal.*

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.



This Stove is the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying, &c.*; and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of

10 *Plate and 7 Plate Stoves, large and small Franklin Stoves, large and small*, beautiful patterns.

With a number of

Fancy Stoves and Coal Grates.

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.

Main-Street, Lexington.

Nov. 14, 1832—22-tf.

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON,

ARE just receiving from New-York and Philadelphia, a new and splendid assortment of

FALL AND WINTER GOODS,

AMONG WHICH ARE,

Cloths, Cassimeres and Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear:—Also a beautiful assortment of Gloves, Cravats, Stocks, Suspenders, Socks, Shirt Buttons, Collars, fine ready made Linen, Flannel and Cotton Shirts and Drawers; Shirt Buttons, Guard Chains, Cloak Cords, Fur Collars, and many other articles. A few ready made Cloaks, Vests and Pantaloons of the best quality.

We return our thanks to our customers and the public, for their liberal patronage, and solicit them to call and examine for themselves. Our work shall be done in a style not inferior to any in the U. States. All orders from a distance will be gratefully received and promptly attended to.

Latest Fashions just received.

Employers wishing A. F. SAGUEZ's patent system of cutting from New-York, can obtain it, as we are his agents; or a full report of fashions in figures and drawings quarterly.

October 31, 1832. 18—f.

Transylvania University.

THE Trustees of *Transylvania University* are happy in announcing to the public, that they have re-organized Transylvania, and the Institution is now opened for the reception of students under the care of Mr. John Lutz, D. P. Acting President of the University, and Professor of mathematics in Morrison College; of Mr. E. Rovel, A. M. Professor of Ancient and Modern languages, and Mr. Charles E. Bains, Principal of the Preparatory Department.

Morrison College will be finished in a few months, when they expect to fill all vacancies in the Institution, and give it the energies it once possessed for bestowing solid and useful learning; in fine, to place Transylvania as she deserves to be, among the most distinguished Institutions of the kind in the Union.

Professor Lutz is a graduate of Gottingen, and justly esteemed one of the ablest Mathematicians of the age. From his vigilance and attention to the students under his care as well as his superior knowledge in the branches he attempts to teach, the Board are justified in stating that a student can no where receive greater or better instruction in the exact sciences. Mr. Lutz is also well acquainted with Ancient and Modern Languages.

Professor Rovel, a graduate of Strasburgh, is a profound scholar, and well competent to teach the Ancient and most of the Modern Languages taught in the Universities of Europe and America.

In the Preparatory Department Mr. Bains discharges his duties, as he has always done, with industry and ability.

The greatest attention is paid to the morals and habits of students; and parents and guardians may rest assured they shall be strictly guarded against all vicious habits and idleness; and all such as are found incorrigible, and unwilling to submit to the restraints of the Institution, will be speedily removed from it, to prevent the contagion of bad example.

The Library, now respectable, is intended to be gradually increased.

No exertions will be spared to place the Institution in a condition to give its Alumni all advantages that can be enjoyed in other *Universities*. Under these circumstances, the Trustees flatter themselves, Transylvania will receive the fostering care of the State, and patronage of the West generally.

Transylvania University is situated in the city of Lexington, and nearly in the centre of the Mississippi Valley. The College Buildings stands on an eminence, removed from the city, and surrounded by ample grounds for the health and comfort of the students.

The Departments of Law and Medicine, which constitute a part of the University, are, as they have long been, in a flourishing state, and give continued evidences of general usefulness.

The general healthfulness of the city of Lexington, and that of the surrounding country, is as good as any in the world, and the abundance of the country must reduce the price of boarding in the city or the University, much below the charges in most other Institutions of learning in America. Students from a distance can at all times procure boarding in private families on moderate terms.

The Trustees therefore hope, that whether the opportunities afforded to obtain a complete classical education, or the moderate terms on which it can be obtained be considered, parents and others will find it their interest to patronize this Institution.

R. WICKLIFFE, *Chairman Board of Trustees.*

Lexington, Nov. 5, 1832.—19-tf.

NEW GOODS.

THE Subscriber has just received and opened at his Store, on Upper Street, near the Market House, a new and handsome assortment of

FALL AND WINTER GOODS,

Selected from Baltimore and Philadelphia—which he offers on moderate terms; among which are the following articles to wit:

Children's Shoes, assorted—Children's Dolls, assorted—Musical Harmonicans—Superior Blacking, by the dozen or box—Almonds, Raisins, Citron, Candies, Lickquorish, &c. &c.

Cash or country produce taken in exchange.

WILLIAM TUCKER.

Lexington, Ky. October 10 1832.—15-tf.

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, WILLIAM TOD, Jr. who will take charge of our Manufactory personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st., under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business. S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY AND PLANK YARD.

JOHN SHADDOCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

THE WESTERN LUMINARY.

TERMS.

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